

THE WHOLE TRUTH

PRESIDING BISHOP INTENT
ON PERPETUATING COGIC HERITAGE

INTRODUCING COGIC MEMBERSHIP SERVICES

SCHOOL OF MINISTRY LAUNCHED

HISTORIC MASON TEMPLE

NOVEMBER - DECEMBER 2001
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One Year Since Election 2001: Presiding Bishop Intent On Perpetuating COGIC Heritage

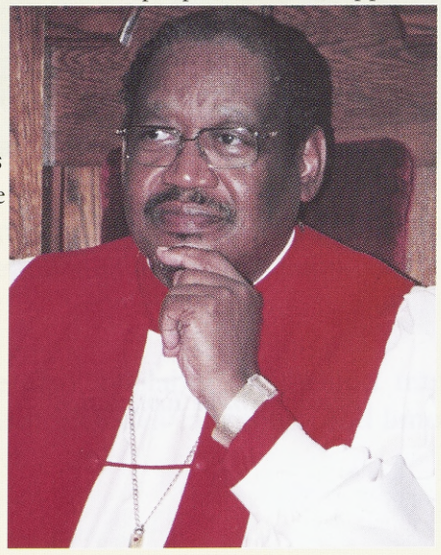
ishop G. E. Patterson's first year as Presiding Bishop has been markedly busy and progressive. In his usual self-effacing and humble way, Bishop Patterson has stated in numerous settings that he is working toward "fulfilling the (unfinished) dreams and visions of his predecessors and other pioneers. The late Bishop J. O. Patterson, Sr., dreamed of All Saints University in Memphis; Bishop L. H. Ford worked diligently to restore and enhance the image and heritage of Saints College and Academy in Lexington, Mississippi. COGIC preaching legend, the late General Board Bishop F.D. Washington, dreamed of international broadcasts of COGIC preaching and teaching. Amazingly, during the first 12 months of his tenure, Presiding Bishop G. E. Patterson has launched a School of Ministry in Memphis; led the saints back to Lexington to ensure appreciation and perpetuation of Saints Academy's heritage; and introduced the "COGIC Now" international telecast to millions.

Close to the heart of this compassionate leader is his church extension program which is designed to assist pastors who are struggling or are in the process of expanding their ministries. Bishop Patterson is planning to help underwrite this undertaking through an unprecedented campaign to inspire the greatest number of members in COGIC history to make the $12 annual contribution this November.

In this edition of the ***The Whole Truth***, another ingenious initiative of this new administration is highlighted: COGIC Membership Services (which includes the recently opened COGIC Travel Agency).

The renovation of Mason Temple, the Soul Winners' national campaign and the 24 hour intercessory prayer ministry are other exciting programmatic additions to our international ministry. September 11th (9-11) underscored how 'on-course' our leaders were in having already called the church back to 'fasting and prayer' and to 'reaching out to the lost through personal evangelism/witnessing and world missions.'

In his address to leaders in attendance at this year's Founder's Week Celebration in Lexington, the Presiding Prelate asserted that to continue moving forward, we must 'get our foundation right' and 'become one.' Proper regard for our founder through the annual celebration of Bishop C. H. Mason's birthday honors our heritage. Returning to Lexington for that celebration is significant, he said, because the very first Church of God in Christ was organized there. Said the Presiding Bishop, "We should never forget our (roots).... (The late Bishop Ford recognized that.) The church (should) never again turn its back on Lexington.... We must assure the people (in Mississippi) of this...."



Like his predecessors, the new Presiding Bishop is recognized as an influential world leader. As former President Bill Clinton respected the spiritual influence of Bishops Ford and C. D. Owens, President George W. Bush has already expressed his high regard for Bishop Patterson's spiritual depth. The Presiding Bishop has been called upon by President Bush for prayer and counsel during the 9-11 crisis and the subsequent war on terrorism. (Bishop Patterson and his team of advisors are also important to the president as the Bush Administration formulates its faith based funding programs.)

Since the quadrennial election of November 2000, the Church of God in Christ has entered uncharted waters to reach the end-time harvest. With Bishop Patterson, supported by the General Board, at the helm, we can be confident our storied and blessed heritage will be preserved.



Pre-Convocation planning with key officials.

Mason Temple Renovation





Mason Temple Renovation

Mason Temple Renovation



COGIC MEMBERSHIP SERVICES LAUNCHED

An innovative aspect of the vision of Presiding Bishop G. E. Patterson is COGIC Membership Services, Incorporated. (CMSI). CMSI is a non-profit corporation that is designed "to service and empower the membership of the Church of God in Christ." This entity of our organization is establishing various programs that will be offering qualitative, membership oriented products and services at discounted costs for our constituency.

Constituents of the Church of God in Christ will benefit from these products and services by simply demonstrating their loyalty by remaining in good standing in their local churches and by giving the annual national membership contribution of $12.00.

Annually, on November 1st, CMSI will make charitable donations from its net profits. Through its varied initiatives, CMSI will create career opportunities for the COGIC members who become a part of its daily operations.

This professional business venture will not only be income producing for the church but also evangelistic. Undoubtedly new people will be attracted to our denomination as our businesses interface with unsaved people in Corporate America.

Because of the economic and numeric strength of our church, CMSI will be able to attract corporate sponsors, advertisers, and major product/service providers. These agencies will offer COGIC members quality, lifestyle management products and services at significant discounts. Some of our national outreach efforts will also benefit through CMSI's association with these major corporations. In partnering with these sponsors, ministries such as the "COGIC Now" International Telecast can be expanded.

CMSI ANNOUNCES TRAVEL AGENCY

The initiative of CMSI is The COGIC Travel Agency (CTA) which opened for business in September (2001). Headquartered in a recently purchased office complex in Grand Rapids, Michigan, the travel agency will service our membership both nationally and internationally. Discounts are available for airline travel, hotels, cruises and tours such as the "Path of Paul in Greece."

Among the objectives of CTA are trifold services: business services; leisure travel and convention bookings. Business services are available for evangelists, pastors and laymen who are traveling to conferences and revivals. Leisure travel can be arranged for vacations and cruises to such places as Jamaica and the Bahamas. Convention bookings can be done for the myriad COGIC conventions that occur throughout each year.

The COGIC Travel Agency is available to secure housing for Convention delegates and attenders who are unable to get reservations thru the official convention housing bureau. Late reservations can be made for those persons who need them. Therefore, it will no longer be essential for an individual to contact '20' hotels in order to get a room during National Convocation. (The CTA can locate a hotel for you!)

The toll free number for the agency is 1-866-44-COGIC. The e-mail address is www.COGIC-TRAVEL.com.

Discounts are also available for ground transportation (which includes car rentals and limousines services.)

YOUTH PRESIDENT AND YPWW EDITOR FORM A NEW LEVEL OF COOPERATION

by Missionary Margaret Green

Editor of the YPWW topics, Elder James Whitehead, Jr., and International Youth President, Elder Brandon Porter, announce a new level of cooperation. Recently, the two titular heads decided it was time to bring curriculum and practical application together. A great idea ensued, wherein the curriculum would be designed specifically to meet the needs of the coming generation of COGIC youth. Curriculum to build Bible awareness, spiritual life and programming that address the critical problems of youth today should be found in this collaboration.

Elder Whitehead and Elder Porter, long-standing and accomplished pastors, see the need for the COGIC curriculum writers and youth department heads to step to the forefront in developing spiritually sound, intellectually mature young people for the future. What better place than in the YPWW and the Youth Programming of the National Church?

Elder Porter has committed himself to restoring the YPWW. He realizes that the six o'clock hour on Sunday evening causes the YPWW hour to be challenging. He is especially prepared for this assignment. His experience as a pastor, leader, singer, musician and songwriter has equipped him to relate and understand how to effectively plan and communicate with the youth of today. Being a son of the church, he will effectively be able to innovate new ideas while not wavering too far from the traditions of the church.



Left to right: Dr. David Hall, Chief Operating Officer of Publishing House; Supt. Brandon Porter, Vice Chairman of National Trustee Board & Youth President; Supt. Jack Whitehead, YPWW Youth Editor

For this reason, the YPWW literature has undergone a number of needed changes for the purpose of better serving this coming generation of COGIC youth. Previously, the YPWW literature has met the needs of the adult constituency of the church more than those of the teenage and primary age groups. The YPWW topics were most concerned with conveying the ancient truths of the Bible in a contemporary context. As of 1984, the Publishing Board asked the Editor to begin including in the YPWW topics, a discipleship curriculum that would cause its readers to study at least once every five years a series of thirteen lessons on the authority of the Bible, COGIC History, COGIC Doctrine, Prayer, Evangelism, Stewardship, and the Doctrine of Last Things.

However, the increasing need of our church youth is to provide fundamental innovation in our approach. Keeping with the sweeping changes instituted by our new Presiding Bishop, Bishop G. E. Patterson, the two leaders see that producing better trained, educated, and spiritually developed youth will feed into the proposed educational opportunities Bishop Patterson has designed. Missionaries, preachers, scholars, teachers and those in all walks of life will emerge better suited for service when properly trained and prepared.

Elder Porter and Elder Whitehead see the value of the COGIC Training Union where Christ is the answer. They see the value of the current pledge where they encourage youth to unselfish devotion and loyalty to the principles and doctrines of the Church of God in Christ and not forgetting the past. Elder Whitehead wants, again, to incorporate in that training the old YPWW standard. The acronym, "YPWW", stands for Young Peoples Willing Workers. It is in the strong tradition of Bishops O. T. Jones, Sr., O. T. Jones, Jr., and Charles Blake, all former YPWW editors, that we look forward to the future.

In the Senior Quarterly Guide there are four additional categories of preparation that have been included. The Senior Topics will have an "ACTION IDEA" at the beginning of each lesson, generating more fellowship between the students before the actual lesson begins.

At the end of each lesson, instead of only having a list of questions to review the important truths revealed in the topic, a "PRACTICAL ILLUSTRATION" is added at the end to demonstrate how the truths of that particular lesson are to be applied. Also, "DAILY HOME BIBLE READINGS" will now be a part of each lesson in an effort to encourage adults and young adults to use the literature each day. As well, the YPWW topic will now feature the "OUTSTANDING YPWW LEADER OF THE MONTH." Each quarter, a picture and a brief biography will be the feature.

The Primary Topics have taken on a new format in the persons of four young people known as the "THE REAL PALS." Their ages range from seven years old to twelve years old. In each lesson "THE PALS" unite to find the answers to their questions. The topic is "Introduced" by one of the youths. Then, the questions, "What's the Problem?" and "What Do The Pals Think?" are asked and discussed. At the lesson's end, there is a "Possible Solution" and a "Question" to the reader. Each week "THE PALS" will tackle a new problem or concern in one of their lives. This type of format will reach young people better because they can identify with a particular boy or girl on a regular basis.

The High School Topics involve four teenagers known as "THE GROUP," who attend the same church. They come from different backgrounds and have different ideas. In each of these lessons they come together to find possible answers to their teen issues. They begin by asking "What's Up?", and then proceed to talk about the problem. After different viewpoints are given, the question "And The Point Is?" is asked. The teenagers talk about timely issues such as "Following the Crowd", "Peer Pressure", "Teen Alcoholism and Substance Abuse", "Teen Promiscuity", "Getting Along With Family", "The Importance of Education and other topics of interest.

The purpose of these types of lessons, focusing on today's issues, is to lead youth to Christ, through the acknowledgment of the problems they encounter in their everyday lives, and their discovery that God has the answer to their questions.

Also assisting the Editor are some of the church's most outstanding journalists:

Missionary Margaret Givens-Green will serve as the High School and Primary Editor. She is a graduate of The University of Michigan, with a Bachelor of Arts in English and Writing, and is an Instructor of English and Writing at Washtenaw Community College.

Dr. Harold Bennett is a Professor of Bible and The Old Testament at Morehouse College.

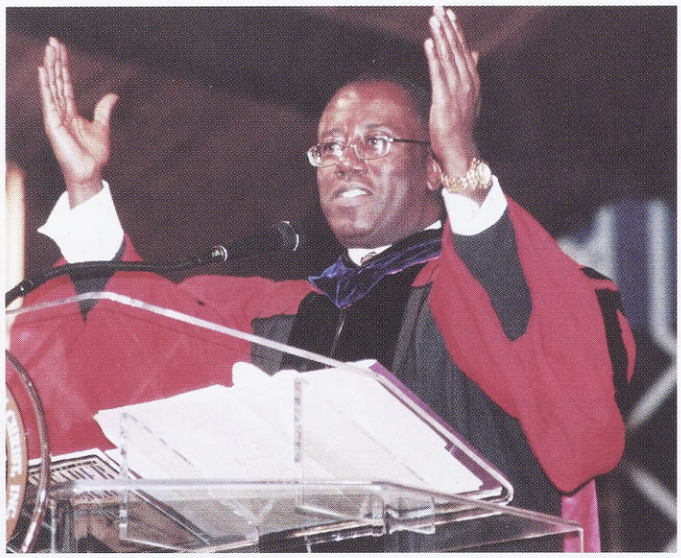
Dr. Charles Hawthorne has earned his Ph.D in Pastoral Counseling at Trinity Theological Seminary, and is the author of several books.

Pastor Scott Bradley, former pastor, and former chaplain of the Chicago Bulls, is a renowned author.

Further development of curriculum writers is ongoing through the Publishing House.

SCHOOL OF MINISTRY LAUNCHED IN MEMPHIS

The last graduation held for the former C. H. Mason Bible College of Memphis drew local media attention as well as an attendance of several hundred. The ending was not an unfortunate occurrence, but a much anticipated beginning. These commencement exercises for students from Tennessee Headquarters, Tennessee Fourth and Tennessee Fifth Jurisdictions marked the launching of the COGIC School of Ministry.



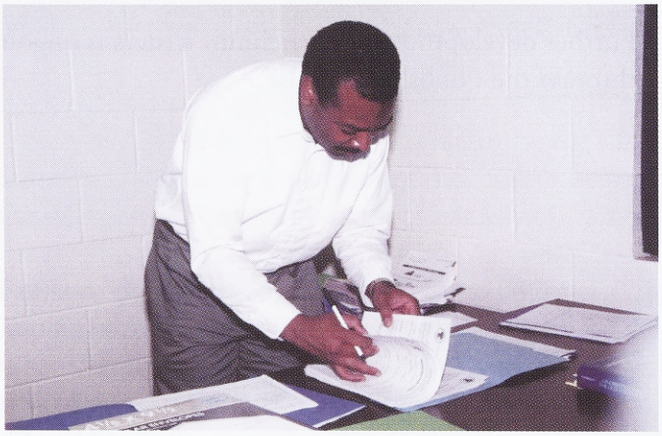
Dr. Alonzo Johnson

Commissioner of Education for the COGIC, Dr. Alonzo Johnson, served as guest speaker. When asked about the COGIC School of Ministry, Dr. Johnson reported that the launch is going well and that "as of September 12th, we have 75 students enrolled." Demographics show enrollees from Memphis, Tennessee, Eastern Arkansas and Northern Mississippi. By targeting those areas, Dr. Johnson believes that the school will handily reach its first semester goal of 100 students.

Fall courses (and some of the scheduled instructors) include: Church Administration - Instructor, Dr. David Hall; Old Testament - Instructor, Dr. Perry Little; Theology - Instructor, Dr. Frederick Ware; Homiletics; Pastoral/Congregational Care; Advanced Theology; and, English. Says Dr. Johnson, "We want the church to know that we're fully underway."

The work of the commission is broad. In addition to building the academic program for the saints, the commission is also tasked with developing curriculum for the Bible College system; Bishop Patterson's training program, and the Leadership Conference. The commission is also working toward the development of a K-12 curriculum, as well as a private school/charter school association. "That process," Dr. Johnson says, "is also fully underway."

Crisscrossing the country to promote the COGIC School of Ministry and the work of the Commission, Dr. Johnson states, "We have been addressing some issues that are long overdue in the church as far as providing real quality in the educational field." He further explains, "We have gathered an excellent group of people with longstanding commitment and work in the church, as well as their professional preparation." The commission is currently in the process of recruiting additional faculty. Says Dr. Johnson, "Dr. Frederick Ware, Ph.D. from Vanderbilt University, has recently come on board and we are in discussion with another Ph.D. in Bible whom we will offer a contract in the next couple of weeks."



The commission will also spearhead workshops for National Holy Convocation 2001. ***All workshop and training activities will be held in the Cook Convention Center, beginning Wednesday, November 6th.*** The Commission on Education and Doctrine (COED) will host its inaugural Fellowship Brunch on Saturday, November 9th. Fellowship Brunch attendees will be faculty, current students and graduates of C. H. Mason Seminary, the C. H. Mason System of Bible Colleges, Saints Academy, and All Saints Bible College.

National Convocation 2001: The Bishop O. T. Jones, Sr., Memorial Institute



Dr. Alonzo Johnson, Commissioner of Education and Coordinator
Dr. Oliver J. Haney, Institute Chairman
Pastor Frederick Gant, Assistant and Logistics Coordinator

Committee Members:
Dr. Fred Ware, Staff
Dr. Perry Little, Staff
Ms. Joyce Smith-Walker, Staff
Dr. Tony Torain
Dr. Malcolm Coby
Elder Lemuel Thuston
Elder Quintin Robertson



CONVOCATION INSTITUTE SCHEDULE

***Training activities will be housed in the Cook Convention Center, Mason Temple, and in local churches.

Wednesday, November 6th & Thursday, November 7th

8:00 - 9:15 AM	Prayer, Cook Convention Center
9:15 - 9:40 AM	Inspirational Message
9:45 - 9:50 AM	Directives
10:00 - 11:45 AM	Class Sessions
12:00 Noon	Midday Workshop

Friday, November 8th

Men's Day	Mason Temple
Women's Day	Cook Convention Center
7:15 - 8:00 AM	Cook Convention Center
8:00 - 8:10 AM	Directives
8:20 - 10:30 AM	Class Sessions

Saturday, November 9th

****All delegates will meet for plenary sessions at the Cook Convention Center - No other classes in session.*

7:15 - 8:00 AM	Prayer, Cook Convention Center
8:00 - 8:10 AM	Directives
8:15 - 9:10 AM	Plenary Presentations
9:20 - 9:35 AM	Inspirational Message
9:40 - 10:50 AM	The Presiding Bishop Speaks
11:15 AM - 1:30 PM	**Inaugural COED Fellowship Brunch** (Location To Be Announced)
4:00 PM	**The Presiding Bishop's Dinner (Location - The Peabody Hotel)**
7:30 PM - 8:30 PM	Education Hour: Video Presentation and Appeal (Location - The Pyramid)

Workshop Session and Facilitators:

The Otha M. Kelly Memorial Ministers' Institute

Bishop Benjamin Collins, Presiding
Dr. Leonard Lovett, Assisting
Location: Cook Convention Center - Steamboat Room

Wednesday:

Growing Healthy Congregations,: Lecture I - Dr. Leonard Lovett

COGIC Pastoral Teaching, Lecture II - Dr. James Boyer

Thursday:

Church Growth, Lecture I - Bishop Marvin Pryor

All Saints Bible College and C. H. Mason Jurisdictional Institutes, Lecture II

- Dr. Alonzo Johnson

Friday: Men and Women's Day

Economic Development - Bishop Nathaniel Wells

Part 1: Housing, Judith Transue

Part 2: COGIC Membership Services, Attorney Jerry Maynard II

Saturday:

The Church's Response to America's Political and Social Crises

Superintendent. Jack Whitehead and Dr. Robert Asberry, Co-Chairs

Institute Address - Presiding Bishop G.. E. Patterson

General Classes:

AUXILIARIES hosting classes and their scheduled facilitators are:

Sunday School , Elder Alton Gatlin

Location: Pentecostal Temple

Jurisdictional Secretaries, Elder A. Z. Hall

Location: Pentecostal Temple

Missions and Evangelism, Bishop C. L. Moody and Elder Richard White

The New Testament Church, Elder J. W. Denny, and Understanding the Prophetic, Evangelist Bobby Henderson

Location: Wyndham Hotel

Music, Professor Iris Stevenson

Location: Choir Loft - Cook Convention Center

Youth Department, Elder Brandon Porter

Location: Greater Community Church

Pastor's Aid Presidents, Mother Mary Jo Garlic

Location: Cook Convention Center Floor, Left Rear

Jurisdictional and Assistant Supervisors, Mother Edith McGrew, and Mother Millie Howard

Location: Cook Convention Center - Cotton Row Room

Bishops' Wives' Circle, Mother Geraldine Chapman

Minister's Wives' Circle, Mother Mary Anderson

Location: Cook Convention Center - Front Right

THE MINISTRY OF HELPS:

Hospitality and Ushers, Mother Lucille Spann and Brother W. Cook

Location: Cook Convention Center - Room L4

YWCC, Sister Callie Smith

Location: Mason Temple Floor - Rear

Christian Women's Council, Sister Inez Millhouse

Location: Mason Temple - Balcony Rear

Sunshine Band, Dr. Lytia Howard

Location: Mason Temple, U. E. Miller Hall

Purity, Mother Thelma Cotton and Sister LaBarbara Whitehead

Location: Mason Temple Floor, Front Left

District and Licensed Missionaries, Mrs. Kesella Burks and Mother Regina Edwards

Location: Cook Convention Center - Sanctuary Floor

PRACTICAL AND INSTITUTIONAL MINISTRIES:

Prison, Hospital and College Chaplaincy, Elders Lemuel Thurston and Quintin Robertson, Facilitators and Presenters

Location: Cook Convention Center Floor

Leadership and Spiritual Resources for Layleaders/A Practical Application of the 17 Indisputable Laws of Teamwork, Pastor Frederick Gant and Dr. Malcolm Coby

Location: Marriott Meeting Room

Physical and Spiritual Health, Dr. Faye Butler

Location: Cook Convention Center Floor

Marriage and the Family, Bishop and Mother Harvey Lewis, Sr.

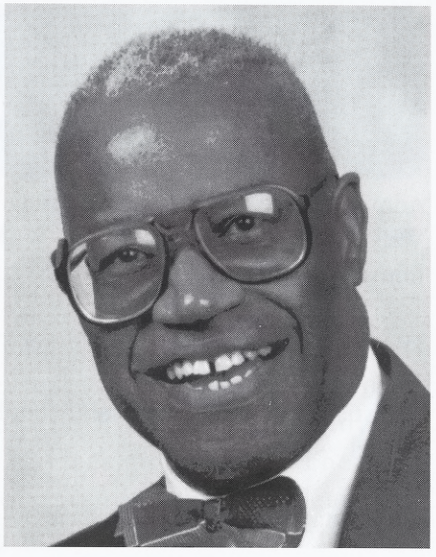
Location: Cook Convention Center Floor

Parenting: Biblical and Social Insights, Dr. Doris J. Sims, Facilitator and Presenter

Location: Cook Convention Center Floor

Legal Issues for Church Leaders, Dr. Tony Torian and Judge Enoch Perry

Location: Cook Convention Center Floor



Dr. James Boyer will head Pastoral Teaching class.

HISTORICAL, BIBLICAL AND THEOLOGICAL STUDIES:

Teaching COGIC History and Doctrine, Dr. David Daniels, Facilitator and Presenter and Dr. Bobby Bean, Presenter and Dr, Bobby Bean, Presenter

Location: Cook Convention Center - Sultana Room

COGIC Women's History, Ms. Glenda Williams-Goodson, Facilitator and Presenter

Dr. Adrienne Israel and Dr. Goldie Wells, Presenters

Location: Cook COnvention Center Floor

The Biblical God and Human Suffering, Dr. Frederick Ware, Facilitator

Location: Cook Convention Center - Plantation Room

THE COMMISSION ON EDUCATION AND DOCTRINE (COED):

Administrative Policies and Teaching Techniques for C. H. Mason Bible College Administrators and Faculty, Dr. Goldie Wells, Elder Oscar Owens, Dr. William Braswell, Facilitators; Dr. James Boyer, Dr. Leonard Lovett, And Dr. Alonzo Johnson, Presenters,

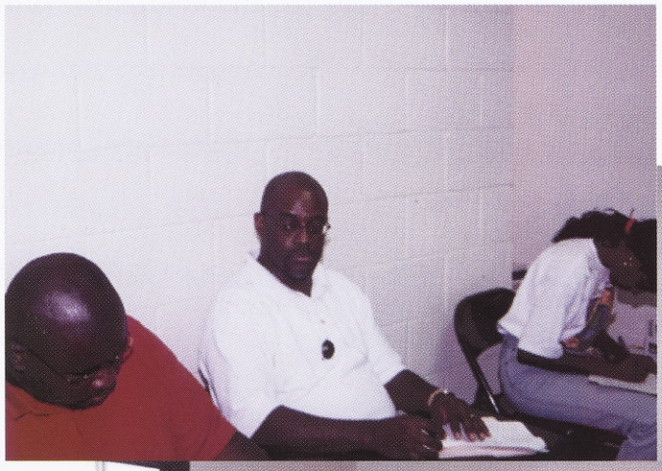
Location: Cook Convention Center - Chickasaw Room

Christian, Private and Charter Schools, Elder Lawrence Williams, Dr. Sedgwick Daniels, Dr. Gloria Lymen, and Mr. Tim Daniel

Location: Cook Convention Center - Mississippi Room

By: Dr. Alonzo Johnson and Mrs. Glenda Williams-Goodson

Pioneering the School of Ministry:
New Enrollees and Staff







A Perspective on "Faith-Based" Programs

Can we talk? No doubt you have heard about the federal government's "faith-based initiative." As you know, the federal government is trying to encourage religious organizations to become involved in social services. The government is willing to pay for this.

Probably you have questions such as these: Should our church get involved? Why is this happening? What would we be getting into if we participate?

I would like to discuss the last two questions with you. The decision to participate is a judgment for you and other members of your church. I am not trying to influence your judgment, but only to provide information, so that you can be better informed of the consequences of a decision to participate.

Why is This Happening?

To answer this, let's consider the government's motivations and yours.

A few years ago, the federal government concluded that the welfare system and other social services systems have to be changed radically. You know about the welfare "reforms" and their human consequences. You know that people trying to cope with these changes need help and encouragement. They also need job training, child-care and other social services that the federal government has provided funds for.

The government wants more of this help and social services to come from local, community-based organizations. The government apparently believes that community-based organizations can be more effective in helping people than large government agencies. (The government seems to believe that affinity and empathy can make a difference, such as when people delivering services are from the same community and ethnic group.)

Government officials have been especially impressed by the success of religious organizations in improving the lives of people through voluntary social services programs. The government seems to recognize the significant difference that religious commitment can make in serving others.

Reflecting the changed perceptions of the federal government, the 1996 welfare reform law allows faith-based and community-based organizations to receive federal funds to alleviate unemployment, child pregnancy, and other social problems.

Elected officials from both of the major political parties support this policy, and now want to expand it. The new President has made it a priority to encourage more religious groups to participate in an increased number of government-funded social services programs.

So, that's a summary of the government's motivations. What about yours?

Your motivations are probably similar to other church leaders, who have said simply this: people of faith believe in helping people in need. This moral principle is a basic expression of religious faith, and a way of reaching out to others. Such caring, and sense of mission, makes a real difference in the way that people are treated, and in the way that they respond. There is no higher standard than the Golden Rule.

This commitment to service is a fundamental reason why the government wants to encourage faith-based organizations to provide social services. How many government workers regard serving others as a labor of love?

What Are You Getting into if You Sign Up for a Federal Program?

The government will pay your organization for providing services to others. The question for you is, what's the price?

You are more aware than I of the conflicts between serving God and serving the state. I will discuss the "accountability" obligations that exist when signing up for any federal program.

You will hear a lot about "accountability" in government programs. What does it mean?

1. Accountability to the Government and the Public

As a general principle, the government and the public have a right to know about everything that is done, all actions and results, and what happens to all taxpayers' money received or spent.

Here are some of the ways that this is carried out:

-Reports to the government, inspections and audits are routine.
-Reporters from newspapers, magazines, TV, radio, and other media, as well as any interested member of the public, may visit and ask for information.

2. Stewardship of Government Funds

Government funds must be spent only for purposes authorized by the government. All government funds received or spent may be traced through audits and investigations. Several federal agencies may examine all financial records, including the agency providing funding, investigators from the agency and Congress, and the IRS.

3. Enforcement of Government Requirements

When people or organizations do not follow the rules set by the government, there will be consequences. Even religious organizations are not exempt - if they accept government funds, they face the same consequences as anyone else.

What consequences? Fines, penalties, even criminal prosecutions for violations of federal accountability rules. Some of your peer religious leaders and institutions have paid a price for ignoring the federal requirements. In addition, adverse publicity can hurt donations to your charitable efforts, as happened to the United Way in the early 1990s. Contributions dropped across the nation, after news reports that the National Executive was charged with fraud and theft. The lesson is clear: do not ignore the federal accountability requirements.

Get Advice from a Lawyer Early - Before Signing Anything!

These consequences are serious, as you can see - and federal rules are complex. I urge you to get advice from a lawyer in advance, before your organization makes any commitment, submits a proposal, or signs a contract with the government.

The Federal Rules May Change

The existing federal accountability rules may change. You will need to watch for, and evaluate, any changes proposed by the White House and by Congress - and changes that finally become law. Ask your lawyer for advice and help.

It's possible that federal rules and oversight may be toughened. Congressional leaders from both political parties have emphasized that accountability must be a priority in any faith-based social services initiative. Many are extremely concerned about keeping government funds away from supporting religious activities - which would violate the U.S. Constitution.

Consider a Separate Nonprofit Corporation

It makes sense for you to consider setting up a

separate nonprofit corporation to operate a federally funded program. Why?

A separate corporation would help to keep the federal government's nose out of your religious activities. Robert Frost said it well: "good fences make good neighbors."

A separate corporation also makes it easier for you and your associates to keep federal funds separate from your church's own funds used for religious and discretionary purposes. This is vitally important - depositing federal funds into accounts in which a church's discretionary funds are deposited has caused big problems for several churches.

Church funds, however, can be contributed to the separate corporation. In addition, where churches already provide similar programs, such programs can be consolidated through the separate corporation.

However, a separate corporation will have to operate by federal and state government rules. Here are some examples:

-The board of directors of the nonprofit should not be the same people as the board of trustees of your church. Different people are needed. The NAACP learned this several years ago, when members of its board of directors were forced to resign from the board of the NAACP Legal Defense and Education Fund, Inc. (The "Inc. Fund"). The Inc. Fund was at risk of losing its tax exemption unless a new board of directors was appointed, without the same people serving on both boards.

-The nonprofit will have to create and keep lots of paperwork, such as these: Written minutes of every board meeting. Resolutions authorizing officers of the corporation to take certain actions. Reports by the officers of actions taken between board meetings. Complicated annual financial reports to the IRS and state governments. (These financial reports are not secret - any member of the public can get copies.)

Your Church Can Manage This - but Get Professional Help!

Thousands of organizations receive federal funds and handle the federal accountability requirements successfully without serious problems. Thousands of nonprofit organizations have federal income tax exemptions, and operate successfully under the federal rules without serious problems. Your church can participate in the faith-based initiative and cope with all of the government rules with the right professional help.

To repeat what I said earlier, I strongly urge you to ask your lawyer for advice and help. The federal accountability rules and processes are complex. I am not able to discuss or even introduce most of them in this letter. You will also need the help of an accountant, finance manager, personnel manager, office administrator, and other skilled people.

The cost of this professional help can be reduced. For example, a religious denomination, or group of churches, could set up panels of experts (legal, accounting, personnel management, medical, etc.) to provide technical assistance to member institutions. If you don't know where to look for qualified people, help may be found through local lawyers groups (bar associations), professional societies of accountants, and at centers for nonprofit studies in universities in many cities.

These professionals will need a description of your church's current arrangements for managing financial matters. Please ask the leaders of your church to take the following self-assessment test. It will help them, and your church's consultants, determine if your church is now ready to handle federal money.

SELF-ASSESSMENT TEST

- When the leader of your church wants to spend money not authorized by the budget, can your Treasurer say "no" and make it stick without being fired or replaced?

- Is your leader able to reconsider, and withdraw the request or seek authorizat ion, without trying to "get even" with the Treasurer or "shoot the messenger?"

- Has your church ever fired a Treasurer for opposing spending decisions that were not properly authorized? If so, how did the board of trustees handle the controversy? Did the trustees get advice from the church's lawyer or accountant? Has any successor Treasurer taken the risk of questioning a spending decision?

Ask all of your church's leaders to take this test separately. (I suggest all answers should be "yes" or "no" except for the actions of the board of trustees.) Discuss the results.

I strongly suggest that your church is ready to handle federal funds, only when: (a) your leaders have the self-discipline to spend "other people's money" only as authorized, and can be challenged about any funds they receive or spend; and (b) your church has a courageous financial manager (called a "controller") who will not be intimidated, and who will insist that everyone live by the federal rules; and (c) your church's board of trustees - and especially its finance or audit committees -- have enough guts and independence to support the financial controller in insisting that everyone live by the federal rules, even when a leader opposes the controller; and (d) your church's officers and board of trustees ask your lawyer and accountant for advice before making a decision on any question or controversy involving federal rules or requirements.

Why do I say this? Some churches and other nonprofit organizations operating federal programs have gotten into serious trouble by not following federal rules. Many of them did not realize that they were violating federal rules until they were about to be fined by the government. This is too late - your church needs an early warning system. It takes time, practice and new habits to put one in place and get used to working with it. An organization that has not experienced a "baptism of fire" (such as in the test examples) may have to learn 2 or 3 things at the same time: (1) how to establish, and work with, procedures and personnel dedicated to internal financial self-discipline; (2) how to apply your internal disciplines to the requirements of federal programs; and (3) how to address problems before the federal government gets involved. By contrast, an organization which has experienced a "baptism of fire," and has established internal personnel like a controller and audit committee, has learned how to deal with - and to welcome -- their advance warnings of problems, and the opportunities to correct them. Such an organization only has to learn the federal requirements and how to address problems before the federal government gets involved.

So what do the results of this test mean for churches that have not experienced a "baptism of fire" in financial matters -especially independent churches that have to resolve all of these questions on their own? I believe that these churches have two choices to handle the federal "accountability" requirements, without getting into trouble:

1. Change the way your church handles all of its money and spending.
2. Put a fence around the federally funded program, through a separate corporation.

The first choice requires detailed recommendations, based on professional assessments of your church's internal financial controls for handling funds and managing spending. Ask your church's accountant and lawyer for advice and help. For instance, your church might consider adopting financial controls as described in items (a)-(d) above, and applying them to all programs funded by the church and by the federal government (while keeping federal funds separated from the church's discretionary funds). However, church leaders need to consider how any proposed changes in financial controls would change existing working relationships. For example, how would relationships change between religious leaders and members serving as financial control officers and on the board of trustees?

The second choice, a separate corporation, offers the opportunity to create a new and different way of doing business, without changing or interfering with a church's established financial practices. New financial control institutions can be created for the federal program, such as described in items (a)-(d) above. Leaders of a separate corporation can "put on different hats" and more readily adjust to dealing with the many changes required to operate a federal program - such as disclosing financial details to the public.

Thanks for listening. My objective was to help you think about some tough questions that need to be faced frankly and honestly. Please discuss these subjects within your church, and with your peers in other churches. We all can learn from each other. Above all, ask your church's lawyer and accountant for advice.

Mansfield C. Neal, Jr.

2001 AIM BIBLE BOWL CHAMPIONS

from

Oklahoma N.W. Jurisdiction

Bishop L. V. Broom, Jurisdictional Prelate
Superintendent A. J. Brinkley
Pastor-Elder W. T. Cotton, Sr.



FAMILY MATTERS:

HELPING CHILDREN COPE WITH STRESS

The terrorist attacks on this country, from both external and internal sources, are fresh in the minds of all of us. Life itself is stressful. We are born in the stress of childbirth. Issues that are stressful surround us daily. In fact, Jesus told us that in this life we would have tribulation (stress). Remember, He also said to be of good cheer because He (has) overcome the world. The Apostle Paul reminds us that we are stressed from all directions: We are hard-pressed on every side, but not crushed: perplexed, but not in despair...(II Corinthians 4:8 NIV). Stress is omnipresent in this life. Children are not exempt from this truth.

To experience stress is not abnormal. The central issue is 'How do we handle stress?' More importantly, 'How do we help children, who are less capable of understanding the theological implications of this aspect of their lives, to cope with it?' To add to the dilemma, children often experience stress without being able to verbalize its impact. Therefore, parents, teachers, Sunday School workers, pastors, etc., need to understand and recognize symptoms of stress in children. Additionally, they need to be prepared to lead these children to resources for help and or minister appropriately. The very nature of stress demands a response. That response will either be helpful or detrimental in coping with the issues surrounding the stress. In our society, children are exposed to issues that require adaptations. Divorce rates are higher than ever. Children may be experiencing violence at home or at school. There are myriad pressures among their peers related to premarital sex, drug usage, alcoholism, gang involvement, and much more. It would not take very much to overload the tolerance system of the average youngster.

Many of the responses children make, in response to stress, are misunderstood. Children may respond with behaviors that seem appropriate to them, whether or not adults view them that way. These behaviors may be simply mistaken as 'misbehavior.' An adult, unaware that the 'misbehavior' may be in response to stress, may respond with harsh discipline or punishment with limited results or worsening the behavior by inducing more stress.

A list of symptoms would comprise a number of relatively normal behaviors, such as: withdrawal from others, frequent temper tantrums, eating problems, physical complaints, aggression, or an inability to concentrate. These and other symptoms have to be examined with respect to the child's age and the intensity of the behavior in relation to the event. For example, a child who demonstrates a little anxiety before a big event at school may be experiencing normal bouts of childhood stress. However, a child who displays several more symptoms of anxiety along with self- inflicted injuries or excessive crying at an age when this is not normally seen in most children is likely having difficulty coping with stress. In such cases, help is warranted. The bottom line is the duration of the symptoms. Dr. Harold Koplewicz, director of the Child Study Center at New York University Medical Center, suggests that when stress lingers, it makes a child avoid things, or makes normal functioning difficult. Childhood stress expert, Jennifer Holman, recommends the following:

- Recognize physical and emotional warning signs: headaches, stomachaches, changes in school performance, irritability or unwarranted aggression should not be ignored.
- Communicate: Ask your child what he or she is feeling from time to time. Listen, but do not punish them for their honesty. Sometimes it helps just to release those feelings. Let them know that feelings are human, (even anger).
- Listen sympathetically: Take their problems and concerns seriously. Don't dismiss their fears or concerns as being silly or childish. Remember, they are children. Children will stop coming to you with their concerns if you easily dismiss them as unimportant. Investigate their fears and seek the assistance of

school and law enforcement officials if neces sary. Listen to your child, pray with him or her and reassure your child that he or she has your protection and support.

- Do not over-schedule: Many parents think that if they just keep their child entertained with myriad activities, he or she will be happy.

Developmental experts agree that valuable learning comes from unstructured, as well as, structured activities and play. Allow some meaningful family time. Avoid using television as a 'filler' during family time or as a 'baby-sitter.'

In addition to the above recommendations, please give your child a balanced church and home life. Saints have good intentions in rearing their children in 'the church', however, we cannot forget that the Bible views 'the church' as having its foundation in the home. God told Moses to instruct parents about rearing children and teaching them His statutes: "Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up" (Deuteronomy 6:7). Church attendance and involvement are indeed important, however, the church should not replace the home. It should reinforce what is taught in the home. The home is the primary environment for the reduction of stress in the lives of children.

Do not dwell 'only' on the wrath of God upon the disobedient. Impress your children with the grace of God. In **Toxic Faith**, authors Stephen Arterburn and Jack Felton caution parents not to induce stress in children by using religion as a tool of discipline. Do not tell your children that God will punish them for lying and leave it there. Be certain to teach the whole truth. Teach them also about the availability of God's grace and forgiveness of sin.

Finally, do not promise your children that life will be free of trouble and disappointment. Prepare your child for life in this world that is not kind. Teach your children that difficulties and disappointments need not be overwhelming. By teaching children the value of developing strong faith in God and a diligent prayer life, along with godly wisdom, parents can prepare children to be "more than conquerors."

You may e-mail questions to Dr. Malcolm Coby concerning this article or other issues related to FAMILY MATTERS at: bocky924@hotmail.com or send faxed correspondences to 405.232.5556.

By Dr. Malcolm Coby



Dr. Malcolm Coby

Equipping The Saints For Ministry In The 21st Century: Christ's Mandate For The Church

Part 2
Matthew 28:16 - 20

What is the mission of the church? One of the things that gets businesses and churches in trouble more than anything else is a lack of purpose or vision - a lack of understanding what they are about. When we look at the church, we need to ask: 'What is the church really supposed to be about? What is the main goal of the church? What should be the center of the church's program?'

Rick Warren, in his powerful and penetrating book, **The Purpose Driven Church**, makes these insightful statements, "Until you know what your church exists for, you have no foundation, no motivation and no direction for ministry....The purpose- driven church, is a biblical alternative to traditional ways that churches have organized and operated."

Perhaps, if you asked ten people "What is the purpose of the church?", you would get ten or more different answers. Some believe the purpose of the church centers around cooking and selling dinners, building great, beautiful and imposing buildings, sponsoring church bus trips and music and fellowship. These are activities many churches sponsor and support. But, if we are going to discover the purpose of the church or what the main thing that ought to be going on in the church, the person we need to ask is the one who came, bled and died for the church. He ought to be able to give us some insight into what the main purpose of the church is.

Christ's marching orders for the church are found in Matthew 28:16 - 20. This passage has been called "The Great Commission." Dr. Howard G. Hendericks, Professor and Chairman of the Center for Christian Leadership at Dallas Theological Seminary says, "We should change this from "The Great Commission" to "The Great Omission". The church has been derelict in carrying out the mandate of Christ.

Matthew 28 contains the last words of Christ to His disciples. We tend to believe that the last words of a person are the most significant that he or she utters. When a person is on his or her death bed and is about to whisper something, everybody would bend down to hear. The implication is that because he or she knows that he or she is dying, there is nothing else to lie about. In Matthew 28, we have the last words Jesus spoke to His disciples, and He reveals what the main purpose of the church should be.

Christ's Mandate for the Church is Linked to His Authority

Christ said, "All authority has been given to me in heaven and on earth." The first Adam relinquished the rule of the earth to Satan in the Garden of Eden. When Christ died on the cross, Satan must have danced and shouted, "We got rid of Christ!" His own people turned against Him and had Him nailed to a Roman cross. His enemies placed a huge rock at the entrance to the tomb. The rock could not hold Him, because the Rock of Ages was in the rock of time. Soldiers were stationed to guard the tomb. The soldiers could not hold Him because Jesus was a Captain that led men. A seal was placed on the tomb, but the seal could not hold Him because He is the seal of our eternal redemption. Finally, death could not hold Him because He voluntarily laid His life down (I Corinthians 15:15).

Early Sunday morning, Mary Magdalene went to the tomb. The tomb was without a tenant. The witness came back from the tomb to say, "He is not there. He is risen." Then Jesus called a

meeting and said, "All authority has been given to Me in heaven and on earth."

There are two major Greek words for 'power'. The word in our text is translated exousia and it means, literally, to have authority. Exousia means 'power in rightful hands.' It is the power of elected officials to govern us, the power of a policeman to arrest a thief, the power of parents to discipline their children. It is legal power. When Jesus said, "All authority" - all exousia - had been given to Him, He was saying He was the right person to control that power. The word translated for power in Acts 1:8 is dunamis and it has to do with an energizing power (ability). On the other hand, exousia does not refer to a physical strength, but the authority to utilize whatever strength is available.

Werner Forester does an in-depth study of exousia in the Theological Dictionary of the New Testament. Perhaps an illustration will shed additional light on these words. If (a man) came to your home at 10 or 11 o'clock at night and kicked in your front door, (he) may have the size and strength to kick in your door, but (he) does not have the authority. You could have (him) arrested for breaking and entering. Take the same person and put a police uniform on him and arm him with a search warrant because there is the belief that criminal activity has taken place in the building. The same person can use a battering ram and knock in your door, walk in your house, and search your house, not only because he has the (might), but because the search warrant gives him the authority.

Jesus says "All authority in heaven and earth" has been given to me. We see the scope of his authority. Heaven is the place where Satan once lived and when he was thrown out, he became the prince of this world. Jesus delivered him a knockout blow on Calvary. So, Jesus prefaces what He is about to say by letting His disciples know who is doing the talking. What we must come to grips with is that what Jesus says about the church and what the church's purpose is has authority over everything and anything else said by anybody else. Our traditions are never to be equated with what Jesus says ought to be going on in the church. Jesus has "all authority." If what I say is not in line with what Jesus says, then you need to follow Jesus. Jesus says "all authority in heaven and earth" has been deposited with Him. Therefore, what Jesus says is what really counts. He says that we are charged to do one thing - "Go into the world and make disciples."

Christ's Mandate for Making Disciples is by Going, Baptizing and Teaching
Matthew 28:19 -20

We need to look at Greek grammar so we can understand the essence of The Great Commission. In Greek, the language of the New Testament, the sentence has three participles: "going," "baptizing," and "teaching." It has one imperative verb (command): "make disciples." It is the imperative that controls the participles. The main idea is to make disciples. The participles give the process. We make disciples by going, baptizing and teaching.

The goal of the church is to make disciples, not just to get people saved from damnation. The goal of the church is not just to add names to the church roll or increase Sunday School attendance by a certain percentage each year. The goal of the church is not to be open a certain number of hours every week or to have a variety of programs. The goal of the church is to make disciples.

Again, an imperative is not a suggestion. It is not a choice or a question. Jesus is not saying, "It would be nice if you make disciples." He is not into suggestions. He is only into commands. Therefore, disciple-making is not optional - it is obligatory. So, Jesus is not asking, "Do you want to do this?" Jesus gives one command. Therefore, making disciples is mandatory.

Going is not the command because the assumption is, you are already going. You are already moving. You are already doing something. Jesus is saying "as ye go" you have work to do. Jesus is saying, you do not have to go anywhere special, just as you go or wherever you go, make disciples. Some of us have the misconception

that in order to do a great work for God, we have to go a great distance. Some have the idea that we must go overseas or go into another neighborhood. Jesus understands that all of us have mission fields right where we are. For some of you, your mission field is laying in the bed with you every night. You have all the mission field you can handle right there. Some of you only need to walk down the hall in your home to your mission field. Go to your job - you have a mission field there. We are told to go, but we like to stay. We are told to leave the security of the church and go out into the world to represent Christ in the marketplace. We are told to go to them and be a witness where they are.

The church is like a football team huddle during the game. Sixty or seventy thousand people pay a high price to watch the team play, but during the game, the team has to huddle to call the plays. The spectators do not mind the huddling, but they do not want to sit there for two hours watching the team huddle. What the crowd came to see is the difference the huddle makes when players line up against 11 other men, snap the ball, and attempt to move it toward the goal. The spectators are not allowed to huddle with the team - and probably do not want to. What they want to know is how the plans made in the huddle work out on the field. Think of it this way. The pastor is the quarterback. He is the one who calls the plays on the field, but he gets his directions from the Coach, Jesus Christ. The team - the church - huddles to hear the quarterback call the plays given him by the heavenly Coach. Positions played by team members are assigned according to talents, skills and spiritual gifts. Every team member works together to carry out the plays called by the quarterback and to move against the opposition. We are on the team and the first directive is to "go." We go where the lost are. Millions are in urban centers alone. We have to do more than assemble for two hours on Sunday.

The participle "going" suggests evangelism. Evangelism is one beggar telling another beggar where to get bread. Evangelism is the chief business of the church. Evangelism is the greatest work a believer can do, the greatest work a believer should do. Evangelism is sharing the gospel clearly and convincingly in the power of the Holy Spirit so that sinners will accept Christ.

The goal of the church is to make disciples. Once a person accepts Christ, he or she must be moved from church membership to discipleship. Making disciples is the process of developing and disciplining learners so they can apply the Word of God to their lives. A believer is not a disciple just because he or she goes to church. The root word for disciple is the same root word for discipline. A disciple should say no to drug addiction, sexual impurity, smoking, drinking or anything that brings dishonor to Christ.

The one thing that believers have been charged to do is "go into the world and make disciples." In order for believers to accomplish this task, they must be disciples and know how to develop disciples. Discipleship involves commitment. It involves identification with Christ in His shameful death. Discipleship involves renunciation of oneself. It involves setting aside one's own aims, goals, ambitions, and desires in life. It involves setting one's own will and one's own rights to his or her life and acknowledging that Jesus Christ has the right to be obeyed.

The second word in the Great Commission is the present tense participle "baptizing." The new believers are to be baptized in the name of the Father and of the Son and of the Holy Spirit. The word 'baptize' needs to be understood in the context of this passage. One option is that it means to immerse in water. Water baptism is like a wedding ring - it is an external reminder of an internal reality. A man or woman can be married without a ring, but wearing it tells others that he or she is married and not available any more. Also, it reminds him or her of their commitment to each other. The word 'baptizo' also means to be identified with someone or something. The word is used in I Corinthians 10:2 where the writer says that Israel was baptized into Moses. That is, they accepted his leadership, as they crossed the Red Sea. In Romans 6:13, Paul says, "that so many of us as were baptized into Jesus Christ were baptized into His

death." By placing our faith in Christ, we are identified with His death on the cross and identified through His resurrection into the newness of life. Therefore, baptism can mean 'identification.' The verse may read "identifying them with the name of the Father, of the Son and of the Holy Spirit." If we are to identify with the name - that is three names - what are we supposed to do, and how can we do it?

The three names represent the Godhead in all its fulness. All three live in us. All three are equally God. If we identify with this three-in-one, we become Trinitarians in likeness to them. When Jesus told all believers in the church age to baptize in the name of the Father, of the Son, of the Holy Spirit, He was telling those who become disciples that they are Trinitarians. The thinking and behavior of disciples are to be Christlike. In everything we do, we are to remember that we represent the Trinity. If you are a disciple, then you are more than a sister or a brother. You are Christ's representative to the world and everything you do reflects upon God in His Trinitarian fulness - where good or evil. Everything we do should give God glory (I Corinthians 10:31). We eat so we can be energized and empowered to bring more glory to God.

The third participle is teaching, which is 'didasko' in the present tense. It means that Christian instruction should be a continuous process, not subordinate to and preparing for baptism, but continuing after baptism with a purpose of enabling disciples to walk worthy of their vocation. The purpose of teaching is not just to know the facts, but also to practice. The aim is not just to encourage the right opinion, but also, right living. This is validated by the infinitive, which denotes purpose - "to observe all things whatsoever I have commanded you" (Matthew 28:20). God does not just want us to know the Scriptures. He wants the Scriptures to impact our lives. What one learns on Sunday should impact his or her life Monday through Saturday.

The first century believers seem to have taken seriously Christ's mandate to teach. Luke says in Acts 2:42, "And they continued steadfastly in the apostles' doctrines." In the church, education or teaching is not optional, it is essential. The church that ceases to teach, ceases to exist. The early church was committed to biblical truth and to apostolic teaching. There was a corpus, a body of truth that needed to be mastered. More importantly, that truth needed to master the people. The church of the 21st Century is going to pay an enormous price for ceasing to be a teaching, learning community.

Christ's Mandate Carries A Promise

The last part of this mandate contains an impressive promise. Jesus promises to be with disciple makers until the end of the age. Tragically, many well-meaning believers quote this verse without any reference to the context. This promise is often quoted when one experiences some difficulties. However, this promise is primarily talking about making disciples. Jesus is saying that when we make disciples, He will be with us. Do you want to find Jesus? He is found in a disciple-making church.

Conclusion

The church has a clear mandate to make disciples. Disciples are needed to make an impact on this decadent society. Disciples are needed to be good representatives of Jesus Christ. We need committed men and women of God who possess the courage to march to the beat of a different drummer.

Superintendent Robert L. Asberry, D.Min.
Dallas Theological Seminary



Dr. Robert L. Asberry

What Do Crises Mean For Giving?

How will the September 11th events impact the American economy and, consequently, Americans' philanthropic giving?

"It is difficult to predict what effect the attacks may have since they are in many ways unprecedented. However, looking at data from the time of previous major events...qualified by several factors unique to today's situation...may offer some clues," said Pussell G. Weigan, chair of the American Association of Fund Raising Counsel (AAFRC).

At the request of the AAFRC Trust for Philanthropy, the Center on Philanthropy at Indiana University examined what happened to the economy and to giving in the years surrounding 13 major events of terrorism, war (or war-like) acts, and political or economic crises. They are: the Fall of France (World War II), Pearl Harbor, the Korean War, the Cuban Missile Crisis, the U. S. Bombing of Cambodia, the U. S. Gulf War Ultimatum, the Bombings of the World Trade Center and Oklahoma City, the Assassination of President Kennedy, the Resignation of President Nixon, the Arab Oil Embargo, the Hunt Silver Crisis, and the 1987 Financial Panic ("Black Monday"). "We know that giving is closely correlated with the economy, and there does seem to be some fairly consistent trends in giving and in the economy in the years surrounding these major national events," said Patrick M. Rooney, director of research and chief operating officer for the Center on Philanthropy. He cautioned, however, that the data examined do not show whether the events caused changes in giving and the economy, or whether changes were coincidental or influenced by other factors.

Stock market activity has dropped conspicuously immediately following most of the major crises evaluated. Within one year of the date of the event, the market had recovered (within one per cent) or more than recovered its value in all but three cases (the Fall of France, the Arab Oil Embargo, and the Financial Panic of 1987).

The total amount of giving in the U. S. has increased every year but one (1987) for the past 40 years, including through wars, recessions and other crises. While the rate of growth has varied from year to year, each year Americans have given more than the previous year.

2001 Factors That May Alter Historical Trends Or Affect Giving

"Although historical patterns can shed some light on giving at times of crisis, because there are so many separate and unique factors that may influence giving this year, we must be careful about extrapolating too strongly from historical data and be cautious about forecasting what

may happen," said George C. Ruotolo, chair of the AAFRC Trust for Philanthropy.

- The events of September 11th and their aftermath are unlike anything that has happened before, and they may have unpredictable effects on people's behavior, including their giving.

- The economy was already teetering on the brink of recession; the attacks and their aftermath may push it into recession. Historically, giving continues to grow during recessions, albeit at a slower rate of growth.

- A significant outpouring of support for relief efforts from donors making small gifts is anticipated. These gifts are likely to be relatively short-term and to have little impact on total giving or on distribution of giving this year.

- (Religion) may remain largely unaffected Some organizations may see a decline, while others helping people affected by the attacks may see a significant bump up, as individuals, corporations, and foundations shift some of their giving to relief. Some net new giving also may be created by intense awareness of acute needs and Americans' desire to respond.

- Many foundations have made substantial grants for relief in the first days follow ing the attacks. Foundations are required to pay out 5 per cent of their assets annually. Some may pay out more than 5 per cent this year as a one-time event, while others may reallocate among their other giving to stay around 5 per cent.

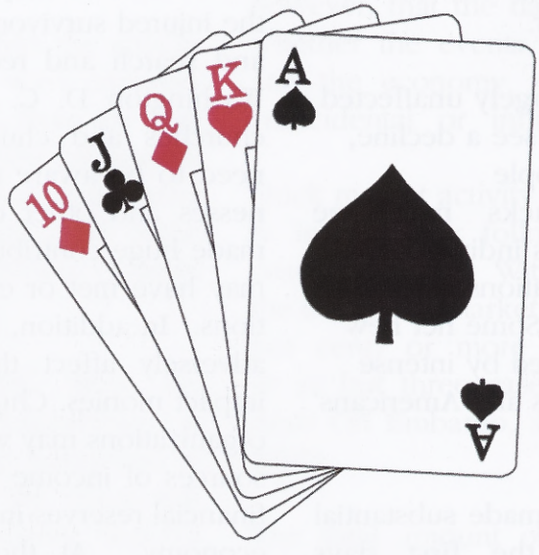
- Some corporations will reallocate their giving within their usual giving levels to help those affected by the events of September 11th. Others may perceive this as a "personal" attack on American business and react with a substantial increase in giving - at least on a one-time basis.

"Our findings from this evaluation and other studies show that both the stock market and giving are resilient," said Eugene R. Tempel, executive director for the Center on Philanthropy. "While this is a unique situation, in the past, Americans have shown a remarkable capacity to recover from adversity, both economically and spiritually, as measured by the stock market and giving." The above information was contained in a press release issued by the AAFRC Trust for Philanthropy. ***The Whole Truth*** has printed this article for the information of the many churches and church-sponsored organizations that count on the liberality of congregational members, community residents, businesses and charitable foundations to help supplement or meet their budgets. Thankfully, millions of dollars have been raised to help provide necessary relief for the injured survivors, bereaved family members, and search and recovery efforts going on in Washington D. C. and New York. However, churches and church-sponsored organizations need to be aware that some foundations, businesses and other charitable entities may have made huge contributions to the relief funds and may have met or exceeded their annual allocations. In addition, the impending war may also adversely affect the American economy and impact monies. Churches and church-sponsored organizations may want to identify supplemental sources of income or implement plans to build financial reserves in case of a negatively affected economy. At the very least, *churches and organizations should consider bolstering benevolence funds to help those who will be negatively affected. This is not a symptom of panic or fear, but of wisdom to help ensure that the work of the church will go on and the needs of parishioners will be met in times of economic adversity.*

Submitted by Kim Wesley

Gambling Good For The Economy? Don't Bet On It!

Proponents for legalized gambling and state lotteries often sell residents of the cities and states where they wish to locate on the idea of legalized gambling by claiming such enterprises will provide a big boost to the economy. This could not be further from the truth. A survey of 1,200 stores in California reported an average decline in food sales of 7% since the introduction of a lottery in that state. In other words, lotteries draw money out of the economy instead of boosting it. This fact leads to one disturbing question: If people are spending less money on food, what are they spending the money on? The answers are not good. Either people are using their food money to buy lottery tickets or are having to use their food money to pay the bills and make ends meet because of lottery ticket purchases. So, how many children are getting less to eat because their parents are gambling away their nutrition?



This is just one of the many issues that two organizations, the National Coalition Against Legalized Gambling and the National Coalition Against Gambling Expansion, address in a series of workshops entitled, "America's Backlash Against Gambling." The workshops deflate the myths of prosperity and expose the real dangers of allowing gambling of any form to get a legal foothold in states and communities. States and communities that are saying "no" to casinos are considering allowing state lotteries - the thought somehow being that lotteries are a better alternative to casinos, horse tracks, dog tracks, and other forms of gambling. Lotteries are not the lesser of two evils. How much do you know about lotteries and their actual impact on lives and communities?

True or False: State lotteries pump a lot of money into school systems. FALSE! States that are struggling to meet school budgets are often lured by the promise of millions of dollars to help fund schools. An extensive research project conducted by Money Magazine showed that nationwide, "...lottery states collect more in taxes and spend less on schools than states that go without the games." Does gambling really have the interest of the nation's youth in mind? Consider the following. In all states, it is illegal for children and youth to gamble, that includes purchasing lottery tickets. However, a study conducted by the Connecticut Council on Problem Gambling found that 1 in 10 high school students who purchase lottery tickets are compulsive gamblers. Last year in the state of Georgia, some 24% of 17 year olds and 17% of 13 year olds purchased lottery tickets. Statistics were much higher for Louisiana with 35% of minors buying lottery tickets and higher still for Massachusetts where 75% of high school students purchased lottery tickets last year. If those who run state lotteries are so concerned about the welfare of youth, why are lottery tickets being sold to minors illegally?

Lotteries negatively impact youth in other ways. *True or False:* Youth who gamble are more prone to violence. TRUE! Statistics have found that gambling causes an increase in weapon use at school from 28% to 47%. Gambling also caused an increase of fighting from 25% of non-

gambling youth to 45% - 62% depending upon the level of dependency.

Lottery proponents will not admit that this form of gambling is directly marketed toward those who can least afford it AND are least likely to win it. **FACT - no state lottery in this nation works unless it is marketed to the poor.** "Nationwide, marketing is increased immediately around the time that welfare and social security checks are mailed (Robyn Geary, The New Republic)." Very few lottery ticket outlets are located in wealthier communities. Across America, lottery ticket outlets are located in poorer communities. This is not by coincidence, but by strategy. *True or False:* Everyone who purchases a lottery ticket has an equal chance of winning. **FALSE!** Nationwide, 51% of all lottery tickets are purchased by only the top 5% of players and the top 20% of frequent players account for 81% of lottery ticket sales. Do you wonder how those lotto jackpots climb into the millions? It is because millions of people continue to purchase lottery tickets in the hopes of winning big, but don't realize that the odds are stacked against them. FACT - among all forms of gambling, the lottery provides the worst odds of winning. **Lotteries do not help bolster the economic picture for the majority who engage in this form of gambling. FACT - the 298 counties across the United States with the highest bankruptcy rates had a bankruptcy increase of 18% as a direct result of gambling.**

There is one other myth concerning the "prosperity" of lottery gambling. Lottery proponents claim that lottery states have lower taxes. FACT - every state that has a lottery has had higher increases in taxes than those states that do not for the same period. Why do lotteries result in tax increases? "Local sales taxes, income taxes and property taxes are forced to increase because money which would have gone to goods and services taxed by local entities have shifted to lotteries, leaving lower revenue for local governments" (Lottery Fact Sheet - National Coalition Against Legalized Gambling).

Let us look at what we have learned about lottery gambling so far. It actually takes money out of the economy. People are taking money they used to spend on food and are using it to purchase lottery tickets or to make up for budget shortfalls caused by their lottery spending. There are high incidences of lottery tickets being sold illegally to minors and in states where lottery gambling is allowed, significant numbers of youth demonstrate increased violent activity and gambling addiction. Let us not forget that lottery states spend less on schools. And, although lottery gambling provides the worst odds of winning, it is intentionally marketed to the poor. And, gambling shows a definite link to the increase in the number of people who have to declare bankruptcy. States with lotteries do not have lower taxes, in fact, they have had higher tax increases than states without lotteries.

Clearly, lotteries do not benefit states and communities. States and communities where legalized gambling is found have high incidences of crimes such as theft, robbery, murder, and prostitution. Gambling addicts often report other addictions - sex, drugs, and alcohol. A manager at one gambling casino claimed that a frequent 'high roller' who had lost tens of thousands of dollars one night, left the casino very distraught and was never seen again. It is believed that he drowned after jumping to his death into the gulf waters bordering the casino. His body, which was probably carried out to sea by the gulf currents, was never found. It is easy to see how a person who has just lost incredible amounts of money would fall prey to suicide. Recovering gambling addicts also report increased violence in their homes. One man described how his addiction led to his wife battering. He told of one incident where he attacked and nearly strangled his wife to death when she refused to give him more gambling money - he had already lost nearly $10,000. After years of abuse, she and their children left him. They eventually divorced, but the woman died at an early age, spiritually and physically shattered. To this day, his children have little to do with him, one child refuses to speak to him at all.

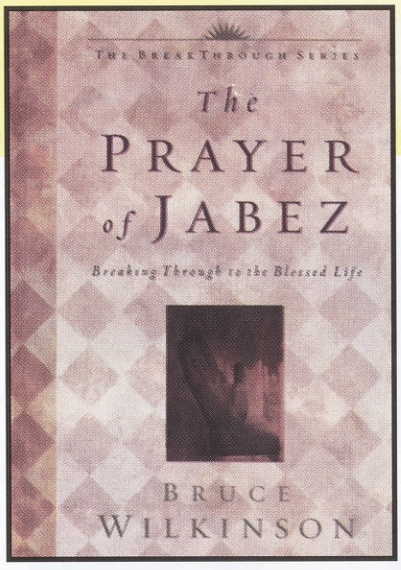
Another man was arrested and convicted of murdering his wife after she began to contact local

lottery ticket outlets, informed them that he was a problem gambler, and asked them either not to sell or to limit the number of lottery tickets he could purchase. There is a human cost to gambling beyond mere coincidence and these are more than just a few isolated incidents.

If you reside in a state that prohibits lotteries or other forms of gambling, count yourself blessed. Do not sit idly by when gambling proponents try to push for lotteries or other forms of legalized gambling. Get involved and voice your opposition. You are not only speaking up for yourself, you are also speaking up for the children, the poor and the vulnerable of your state and community. Get the message out about the truth about lotteries and other forms of gambling in your community. What a prime opportunity to teach people about the risk free method of investment taught in the Bible!

All statistics and facts in this article are found in the **Lottery Fact Sheet** - published by the National Coalition Against Legalized Gambling. The references mentioned in that publication will be helpful in providing information to those who want to participate in the fight against legalized gambling. If you would like this fact sheet, more information, or would like to start a similar organization in your community, call 205.985.9062 or fax 205.985.9015.





Want To Have A Greater Impact? Ask God To Expand Your Influence!

And Jabez called on the God of Israel saying, 'Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain!' So God granted him what he requested (I Chronicles 4:10).

See what God will do for you when you put Jabez's prayer to work in your life. Oh, that You would enlarge my territory!

The next part of the Jabez prayer - a plea for more territory - is where you ask God to enlarge your life, so you can make a greater impact for Him.

From both the context and the results of Jabez's prayer, we can see that there was more to his request than a simple desire for more real estate. He wanted more influence, more responsibility, and more opportunity to make a mark for the God of Israel.

Depending on the Bible translation you are reading, the word territory can also be translated coast or borders. For Jabez and his contemporaries, the word carried the same emotional power as the words homestead or frontier did for generations of American pioneers. *It spoke of a place of one's own with plenty of room to grow.*

In Jabez's time, part of Israel's recent national history was Joshua's conquest of Canaan and the partitioning of the Promised Land into chunks of real estate for each tribe. When Jabez cried out to God, "Enlarge my territory!," he was looking at his present circumstances and concluding, "Surely, I was born for more than this!" As a farmer or herdsman, he looked over the spread his family had passed down to him, ran his eye down the fence lines, visited the boundary markers, calculated the potential - and made a decision: Everything you've put under my care, O Lord - take it and enlarge it.

He might have prayed, "Lord, increase the value of my investment portfolios." When I talk to presidents of companies, I often talk to them about this particular mind set. When Christian executives ask me, "Is it right for me to ask God for more business?," my response is: "Absolutely!" If you're doing your business God's way, it's not only right to ask for more, but He is waiting for you to ask. Your business is the territory God has entrusted to you. He wants you to accept it as a significant opportunity to touch individual lives, the business community, and the larger world for His glory. Asking Him to enlarge that opportunity brings Him only delight.

Suppose Jabez had been a wife and a mother. Then the prayer might have gone: "Lord, add to my family, favor my relationships, multiply for Your glory the influence of my household." Your home is the single most powerful arena on earth to change a life for God. Why wouldn't He want you to be mighty for Him?

Wilkinson, Bruce. ***The Prayer of Jabez: Breaking Through to the Blessed Life.*** *Sisters, OR: Multnomah Publishers, Inc. 2000. Used by permission of Multnomah Publishers, Inc. Excerpt may not be reproduced without the prior written consent of Multnomah Publishers, Inc.*

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THE COGIC WOMAN
COGIC BUSINESSWOMEN - RISING CHAMPIONS

Next Generation of COGIC Female Leaders
Display Panache in Meeting Diverse Needs



SUPERVISOR GERALDINE MILLER
Church Of God In Christ Bookstore Pioneer
"God Orchestrates My Life!"

In between presiding over the Tennessee Headquarters Jurisdictional Department of Women, organizing the monthly missionary training institute and overseeing the general administration of the Church Of God In Christ Bookstore, Supervisor Geraldine Miller is preparing for the National Holy Convocation. In her role as National Adjutant Sister, she prayerfully oversees the Holy Communion and Feet Washing preparation for the saints who come from far-flung corners of the world. The advocate of life-long learning was trained from a child to exemplify excellence. The Memphis native says that after the death of her father, Will Ward, when she was two years old, her mother, Paralee Smith Ward saw the need to ensure that she and her brother James felt the responsibilities of doing things right.

"I attended Memphis schools from grades 1 through 5," says the unpretentious mother of three, "but after a while, we moved back to Mississippi." Her family was staunchly Methodist and during her 7th grade year, her mother thought it best to place her in Campbell College, a private school owned by the African Methodist Episcopal Church. "I went to the school through my sophomore year in college and stayed in the dorm," she says, where she learned basic academics along with religious studies before majoring in English. According to the mores of the time, Campbell trained the young women how to become good Methodist ministers' wives. "The school had strict guidelines," she recalls. "The boys lived in one dorm and the girls in the other." In fact, from listening to the saints, the early Methodist church was not much different from the Sanctified church. "We couldn't dance (and) forget about having proms. We couldn't wear pants and I never wore a lot of make-up." The young women were taught seemingly mundane details: how to eat, how to go up and down stairs or listen attentively as they prepared for their future roles as their churches' leading ladies.

When she met her husband, Calvin, a former Staff Sergeant, all of that changed. "Calvin was initially stationed in the Philippines and ...when we married I began attending the Baptist church with him." After his tour ended, he took an "excellent job with the Corps of Engineers," she says. When they decided to start their family, the couple did not wish to continue traveling for the Corps and settled in Memphis. "When I was pregnant with our first child, Calvin resigned and we settled in Memphis in 1954. Back then there weren't many good civilian jobs for black men and he began working the stock room at what was then Commercial and Industrial Bank, making $44.00 per week. It was hard, but we learned to manage as best we could." They found a Baptist church that they liked while raising their children, Larry, Calvin Jr., and Sharon Denise. In 1959, Geraldine Miller's life changed again. "I began hearing the message of holiness on the

radio presented in a way that I'd never heard before." While living in Mississippi, all she had heard about the Sanctified church was that it was full of music, noise and dancing, but Methodists were quiet and refined. Still, the teaching of Bishop J. O. Patterson, Sr., who would later become the first elected presiding bishop of the Church Of God In Christ, caught her attention. "I visited Pentecostal Temple on July 24, 1959, which was my birthday, I joined the church." That day, Bishop Patterson preached a sermon entitled 'Marred in the Hands of the Potter' and Mother Miller says, "Had it not been for Bishop Patterson, I may not have been saved. I went into this not really knowing what it was. Bishop Patterson was a very astute man...and a good teacher of practical Christianity. He told us step by step how to live a holy life." Her pastor encouraged them. "People didn't know this, but he was a pastor you could go to. He told me, 'I'm a great believer in God.' (He told us) we don't have to worry...if God delights in us, we don't have to worry about circumstances." Mother Geraldine Miller has been a member of the Temple ever since. "Now I'm working with Bishop J. O. Patterson, Jr., who is a very easy person to work with. He doesn't dictate. He tells you what he wants the end result to be."

Over the years, Mother Miller has found plenty of opportunities to serve, such as, the Young People's Christian Association, teaching Sunday School, working in clerical positions. "I worked wherever the saints told me, but I found my home on the Deaconess Board, which is my love." After being appointed president in 1984, she began to study what it really meant to be a deaconess. "We had done things as a matter of routine, but our primary purpose in serving was handling the holy things. That's how I became involved with the adjutants."

Mother Miller says that God has orchestrated her life. "I believe holy women should be examples and that's how I've tried to live. The world needs to look at us and know that we're saved by our actions and demeanor." She adds that young women must not only become affiliated with a good Bible believing church but also become stable members. They must be students of the word and read all the good literature that they can get their hands on. That kind of attitude has placed her in strategic areas of service in the Church Of God In Christ. "I didn't do anything on the state level until I started teaching the missionaries classes. One day, during a state convocation - Bishop Winbush conducted the seminars, Bishop Patterson, Sr., told me to meet them after church. After showing me a little room in the Chisca, Bishop Patterson told me the church needed a bookstore." She was puzzled why they shared this wonderful vision with her. "Then Bishop Patterson stated that they had observed me and knew that I like books. They wanted a bookstore open by Convocation and I was going to open it," she says with a chuckle. She rolled up her sleeves and the Church Of God In Christ Bookstore opened in November 1973. The space it occupied had formerly been a liquor store. Three years later, the Bookstore relocated to a larger area after the Chisca had been given to the Church Of God In Christ. Growth was a process. "The Lord blessed us and after making a move to a larger area, which had been a sundry store, we moved to our present location."

Mother Miller says modestly, "I've just worked in the church." During the National Holy Convocation, she teaches classed for adjutant sisters. "The Lord has given me to stress the primary thing in the adjutancy is searching ourselves before we serve. We don't want to be the ones the Lord is displeased with." Before each National Holy Communion service, the adjutant sisters pray before their purification and washing of hands. "While the adjutant sister does not serve the feast, we do have everything ready for the men. We do it with a minimum of talking. If they are going to have a Feet Washing service, it is the adjutant sisters' duty to have the basins and towels ready."

She shares that kind of disciplined thinking with current Presiding Bishop G. E. Patterson, of whom she says, " (He) is a leader who has the Church Of God In Christ at heart. He is determined to obey and abide by the guidelines set forth for us in the Church Of God In Christ by

our forefathers. He says we're going to obey the manual. I like that (because) if you take the Bible and the COGIC manual, there are not many situations you will come up against that you won't find a way to resolve."

When Bishop Patterson Jr. formed an official Executive Board of the Jurisdictional Women's Department, he surprised Mother Miller by appointing her as the Board's chairperson. "Then he called me one day stating that he was getting ready to call Mother Crouch because I was being appointed State Supervisor. I had no aspirations and told him he'd better wait and let me pray. He responded that I didn't need to pray because he already had," she says with a laugh. At her appointment in 1995, the late International Supervisor of Women, Mother Emma Crouch, did not require Mother Miller to go through the required examining board. It was evident, as Mother Crouch knew, that Mother Miller knew the ropes.

The Lord told her to accept and, taking her cues from Mother Willie Mae Rivers, she has learned how to be a supervisor. "Mother Crouch installed me, but she wasn't with us long. Mother Rivers, who came up through the ranks, is a fine example. My primary goal was not so much to be a supervisor as it was to be a mother to the women and to be accessible. Mother Rivers is the epitome of a mother - kind, gentle, knows what she is doing. I admire her and would like to be close to her...to be the same type of person that she is."

The women of her jurisdiction tell Mother Miller that she has done well, as evidenced by the superb attendance of their regular meetings and special classes, such as those built upon the foundational work of Mother Freddie Bell, and the two-year training program for missionaries. "Each Thursday night, they have come to class where they are taught Old Testament and New Testament history, COGIC doctrine, evangelism, and serving in field ministries in prisons and nursing homes.

Her ministry to women also focuses on the family. "I tell young married women to allow their husbands to be the leaders of their homes. (My husband and I) weren't saved (when we married)...and we would (clash) heads...but I learned to respect my husband." She admonishes the women to have the "utmost respect for your husband. Don't nag, but build him up and encourage him." Before her husband Calvin passed away in 1994, the man who began working as a bank's storeroom clerk retired as a vice president of Bank of America. She also teaches the young women to use wisdom in rearing children. For example, she says with a laugh, "don't let the children play the game of dividing the family (because) they come into this world smart and able to manipulate."

Mother Miller says, "God orchestrates my life! I just want the women to know that everybody is important. Those of us in leadership are no more than servants. It's not about us...it's about Jesus."

EVANGELIST VALERIE DANIELS CARTER
V & J Holding Company President/CEO

Kindergarten teachers are wont to say that it's not whether you win or lose, it's how you play the game. Later, we learn that, in the end, how you play the game pretty much determines whether you win or lose.

Evangelist Valerie Daniels Carter unabashedly exclaims that the values that were instilled in early childhood served as a core element to her success. "I strongly believe that God will allow you to become whatever it is that you have the capability of becoming," she says. She should know. Her Christian based corporation, V & J Holding Company, owns 140 Burger King and Pizza Hut restaurants with 3500 employees in Wisconsin, Michigan, New York and Virginia. The blueprint for her success was drawn during her childhood. "My foundational training as a child in the Church Of God In Christ was extremely valuable to me as a person. My mother was a Sunshine Band and Purity Class leader. When I was a child, I had a very strong, scripturally based (upbringing) in the church."

Her parents, Dr. John and Mother Katherine

Daniels, fostered an environment that encouraged Valerie and her seven brothers and sisters to excel. She believes that part of her success is living the Scriptures, which instruct saints to acknowledge God in all their ways and to let Him direct their paths. "I was saved at the West Side Church Of God In Christ when I was in high school. I have maintained my salvation to this day. I've never turned back on God, but have stayed committed to the principles of salvation."

She maintained her faith through her matriculation at Lincoln University by keeping busy in the local church. "When I went off to college, I played for a local church in Missouri." She received her undergraduate degree in Business Finance and then earned her graduate degree in Business at Cardinal Stretch. After returning home, she found employment as a commercial banker and financial auditor in the Wisconsin area.



Evangelist Carter notes that a strong and diverse support system has been an asset in her quest to build a solid entrepreneurial business. "I am a member of Holy Redeemer Church Of God In Christ, where my brother, Supt. Sedgwick Daniels, is the pastor." She is very active in the COGIC on the local and national levels. "I serve as minister of music for my local church, the state minister of music for Wisconsin, the regional minister of music (for Wisconsin, Illinois, Iowa, Minnesota, Missouri and Indiana)." Licensed in 1972, Evangelist Carter works with Bishop Jerry Macklin and is the Chief Financial Officer for the COGIC AIM Convention.

There are always individuals who act as the chief cheering section of any successful individual. As she forged ahead, her father, who owned his own company, was a source of great wisdom. It was her mother who gave her strong roots to pull upon during times when she questioned her mission. "My greatest mentor in the world was my mother, the late Wisconsin State Supervisor Katherine Daniels...the strongest woman in the world. She taught me more than anyone else in this world as it relates to challenging yourself beyond measure." Dr. Willie Barrow, Chairperson of Operation PUSH, was also very supportive of her professional initiatives.

However, it was her husband, Jeffrey Carter, who meant the world to her. "I cannot begin to expound upon the role my husband played in my life. God placed him in my life for 22 years before he died in 1999 in a very tragic accident." The couple had one son, Jeffrey Carter II, and she says the commitment her husband showed in wanting to see his wife successful was rare. Although the company has progressive corporate policies, relating to gender-sensitive recruiting and cultural change, there were still barriers. In a perfect world, the company's policy of inclusion would reflect the American way of life, but Daniels-Carter says, "The fast food business is a tough, white male oriented industry. Few female owners have broken through the glass ceiling. Females in my industry need all the help they can get...there are a lot of adversarial circumstances...and you have to manage through all the critical situations you are presented with. There are networks, circles...that you're not commonly invited into because you're not part of that circle. You have to be strong enough to matriculate through the challenges."

She cites the fact that as of this year, she is the only black female in an administrative executive role in Pizza Hut in the United States and only one of possibly five such women in the world. "In Burger King, there are three black females (in administrative executive roles) in the country. I started with Burger King with one restaurant 20 years ago...taking the investments from

that restaurant to build my company. As you can imagine, it wasn't easy to become an owner. God is gracious to allow you to manage through. When man says 'no', God says 'yes'. I was persistent in my approach because I believed I could," she adds. Evangelist Daniels-Carter says she relied upon her husband as her covering and chief confidante. After God, she says simply "Jeffrey was my cornerstone."

By finding creative solutions to competitive problems, she has boosted top line growth in her properties since 1984. With an incredible 140 stores, Valerie Daniels-Carter is also a much sought after lecturer by universities, churches, and businesses who want to hear her gospel of entrepreneurship. "Our company model is Y.A.T.S.E. - 'You Are The Standard of Excellence.' Our goal is to instill that standard and value within every individual who walks into that company, both spiritually and professionally. All employees understand that this company is Christian-based." For example, during regional and national conferences, Evangelist Daniels-Carter acknowledges the blessings of God openly. "In every setting where our managers and directors assemble, we open all meetings with prayer. They understand that is the foundational basis for our success - our blessings come from God. They are cognizant of the fact the president (Daniels- Carter) trusts and is dependent upon God for everything."

Going the extra mile is what she presents on the lecture circuit. She tells her audience that God's guidance is vital. "As I lecture, I...express my true belief that good success comes from God." Those who know her understand that Evangelist Daniels-Carter is not an individual who seeks glory for herself. "In my opinion, we have 3500 other individuals that are responsible for the success of this company with God's help," she adds. One of the areas Daniels-Carter does best is to focus on her resources. She boosts morale by rallying her troops through onsite visits, training opportunities and sales meetings. "I go to my restaurants all the time. There are several layers of management between the restaurants and me. I never go in as the 'the lady who owns the restaurant,' but as a part of the team," she says. Evangelist Daniels-Carter further explains, "As I walk in, I congratulate employees. I am not afraid to get my hands dirty. My job is not to go in and reprimand and discipline...I go in to set standards. I also encourage the young people...(I tell them) they can do whatever they want to do."

Along with her brother and business partner, Attorney John Daniels, who she says challenges her to keep going, Daniels-Carter has a good strategic paradigm in place. However, she says, "God is outside the strategic management model. He is the model!"

For those young adults who would excel in their undertakings, Evangelist Daniels- Carter says the primary thing is to first understand who they are and Whose they are. "They belong to God and He will reveal to them His will and purpose." She advises that getting a good spiritual and educational foundation will help them be the greatest they can be. "Some people are employers and some are employees. They need to know what comes with the package...There is a huge difference. There is lots of responsibility. For example, I tell my employees that they have been divinely placed, but if they don't understand or catch the vision, they will be divinely removed. You have to know what comes with ownership."

At its annual conference last August, Operation PUSH introduced Mrs. Valerie Daniels-Carter as the "first female millionairess franchise owner in the Pizza Hut/Burger King companies." Daniels-Carter knows the cost of leadership is high. As one female CEO puts it, women have to "go where the bullets are." She advises the following guidelines be adopted into practice by future business owners and CEOs:

- Have an appetite for risk taking;
- Surround your business with good attorneys, accountants, professional advisors;
- Surround yourself with good spiritual advisors;
- Do not stifle economic and professional growth by over-leveraging yourself and

do not value material possessions to such a high degree;

- Practice good financial management while you are young; and,
- Have confidence that God has given you the ability to do what you have to do to succeed.

Daniels-Carter says that if an individual is not prepared to become a visionary, his or her place in life may be to support someone who is. "They are just as successful," she says.

Mrs. Daniels-Carter currently serves as President of the Milwaukee World Festival, Inc.; President of the Minority Franchise Association of Burger King Corporation; Executive Board member of the National Franchisee Association; Member of the Diversity Action Council of Burger King Corporation; Board Member of First Star Bank; and a member of the Board of Directors of AAA in Michigan and Wisconsin, Inc. She has personally received a number of awards, including the Trailblazer Award from North Milwaukee State Bank; the Entrepreneurial Spirit Award presented by the Multi-cultural Prism Awards; being listed among Essence Magazine's Top 10 Black Female Entrepreneurs and Black Enterprise magazine's Women of the B. E. 100; the Heritage Award presented by Spiritual Perspective; and the Business Award given by the National Rainbow Coalition. V & J Holding Companies has received awards such as being named among the Top 500 Women-Owned Businesses (Working Woman Magazine) and the Top 200 Restaurants in the U.S. (Restaurant Finance Monitor) as well as receiving numerous other accolades.

Mrs. Valerie Daniels-Carter has emerged as a winner who believes God has allowed her to prevail in her struggle for industry success. "There are a number of individuals that are successful and gifted, whether or not they realize their gifts come from God." There is a maxim which says 'Success is never final.' Daniels-Carter reports from her experiences, "The only way I exist and have come through the storm is because of His presence." And she knows that He will continue to be with her.
By Glenda Williams-Goodson



Evangelist Glenda Goodson

COGIC Women's Department
The Supervisor's Corner



Mother Rivers exhorting....

International Supervisor of Women, Mother Willie Mae Rivers, praises God for the progressive leadership of today, but she is especially cognizant of the need to seek the Lord of history. "Now that we are moving forward in the new millennium, our Presiding Bishop G. E. Patterson, with the General Board members, is directing our church to the old path," she says. "Being a member of the Church of God in Christ for 55 years, I have always kept in mind the teaching concerning the old path and that we should always be conscious of the spiritual base upon which our church was founded," she explains.

Delegates will be inspired by that kind of solid Biblical approach through the Annual Holy Convocation's Women's ministries. On Thursday, November 8th, a general session will be held for women. The Women's Department Advisory Board will sponsor a dinner immediately following the day session. On Friday, November 9th, the Women's Day Services will begin at 9:00 a.m. and will feature Mother Rivers' annual address and inspirational message. The women will reconvene from 6:00 p.m. to 8:00 p.m. She will also give the charge to the church's newly appointed supervisors during the Friday services. Says Mother Rivers, "I will always encourage and challenge the women of our church to seek for and walk in the old path teaching; teaching and passing it on to the present generations and to generations to come."

Delegates wishing to pay their International Women's Conference Red Card registration in advance may do so at the Women's Department offices at Mason Temple, and, beginning Thursday, November 7th, at the Cook Convention Center. The Twin Cities of Minneapolis/St. Paul, Minnesota, will host next year's International Women's Convention. Supervisors and their assistants will participate in a pre-conference gathering on May 25th, 2002. The International Women's Convention will officially begin two days later on May 27th.

As our annual Holy Convocation approaches, Mother Rivers wants the women to be tremendously proud of our church and prayerfully reflective on the freedom we have to express our individual ministries. "As Women in Ministry, we pledge our loyal, humble, but strong support to our leader. We are pleased to join him for this time of prayer and consecration, which I believe will result in a spiritual renewal for the Church of God in Christ at large."

Concerning the national tragedy resulting from terrorists attacks on September 11th in New York City and Washington D.C., Mother Rivers says that although fear has gripped America, the prayers of the saints will help steady the national ship. "The women of the Church of God in Christ want to let the world know that we are praying for our nation. There is certainly a call for the mourning women to take up "a wailing' for the condition of our world."

By Glenda Williams-Goodson

The COGIC College Student Network: Holiness Doesn't Have To End After High School

Imagine: 13 long years of school -from kindergarten to 12th grade, from Sunshine Band and Sunday School to YPWW, Purity Band and youth choir; yet you remained faithful to your church. You endured long athletic practices, made the honor roll, received all-league recognition in sports, achieved a position in student government - yet you never forgot Bible Band and Joy Night. The scholarship offers poured in, you researched grants, battled SATs and ACTs, just to impress the college admission boards. Yet, you obediently and faithfully acknowledged the Lord to order your steps. Son, daughter - your hard work has paid off; you have arrived! Welcome to college, the standard in higher learning.

At one point in time, high school was a more than sufficient level to succeed in the world, but now the job market demands that employees hold a college degree, which in most cases could possibly make ends meet. You are in a new place, full of dreams and awesome ideas, ready to take on the world, yet you soon realize that your new neighbors and classmates act like pagans, heathens and "uncircumcised Philistines" that you read about in Sunday School. The saints - whose songs, prayers, and testimonies you heard at least three times a week - are no longer one to two blocks or three to four pews away. Your assignments begin to mount like an angry sea, the food you eat (if you have enough money to get any) is somewhat palatable, but not even close to nutritious. 'Sister Smith's' peach cobbler would bless you real good right about now.

Then there is the music! You have heard heavy metal and R & B - you might even own some, but right now you long for somebody to just belt out "My Soul Loves Jesus." Does anyone around here have "I Told the Storm?" How about, "New Revelation?" You would settle for "Jesus is Real" or "The Reason Why I Sing." Where's Dorinda or Kim when you need them? You ache to hear someone say "forsake not the assembling of yourselves..." because you could really use some fellowship and assembly of the saints right now. Does the chapel have drums or a Hammond B-3 organ? Who has a "Yes, Lord" hymnal? Wouldn't you love to at least get a "Behold, how good and how pleasant..." Sunday School opening? What's wrong? Lord...what's going on?

Anyone who has left home to attend college or the military can relate to the above. For those of us born and raised in the Church Of God In Christ, we were programmed to follow God's Word and live the way of holiness. We came to understand the characteristics and traits that make our church an endearing legacy and ray of hope to so many people around the world. The work that Bishop C. H. Mason started and the legacy that he left have withstood the tests of time and made an indelible mark on so many lives. We have come to depend on the true saints as a source of strength and encouragement. Those powerful old praying church mothers really seem a lot sweeter now that you see them a lot less.

The church's most critical, most essential, and most overlooked resource is the young saints who are college-aged, college-bound, and/or college-enrolled, and zealous for the Lord. It is true that we need the wisdom of the older saints, and the children require a quality investment of time and prayer because they are the future of the church. But, what makes the saints in their twenties so special? That age group is young enough to maintain an high-energy lifestyle, yet old enough to make an impact. They are old enough to be at church every night, and still go to work and/or school the next day. They are old enough to make a tremendous spiritual, social, and financial impact on a congregation. They are young enough to play tag with the preschoolers, and basketball and volleyball with the teens. Yet, they are old enough to appreciate

and actively seek the wisdom of the older saints. They are young enough to maintain a hectic schedule - work, school and church - yet old enough to pay some 'serious' tithes and offerings. How is it possible that the church could overlook this resource?

Now available for the spiritual growth and fellowship of the college-aged saint is the COGIC College Student Network (CSN). The CSN is the result of a burden placed on the heart of Elder Micaiah Young, the president of CSN. On November 13, 1999, Elder Young, then a minister and junior at Morris Brown College in Atlanta, Georgia, headed the first meeting of the CSN at Pentecostal Institutional COGIC during the National Holy Convocation in Memphis, Tennessee. That historic Saturday night marked the beginning of a great vision. In attendance were about 30 college students, a few high school students, and a few parents. After allowing the group to address critical issues like peer pressure in college and lack of spiritual nourishment away from home, Elder Young introduced his vision of the CSN. He left the room that night equipped with an e-mail distribution list, and a bold sense of hope in the Lord's work. Elder Young then sought to obtain an official charter for the CSN from the National Church, and aligned it as a sub- division of the COGIC Youth Department. Since that time, the CSN has held sessions during AIM 2000 in Houston, Texas, last year's National Holy Convocation, and AIM 2001 in St. Louis, Missouri. Sessions consist of a praise service and seminar (lecture or testimony) from a prominent professional within the COGIC and have helped to strengthen all those involved. Since the initial meeting in November 1999, the CSN has also developed a constitution, formed an administrative staff and a media staff and has developed a web site:

www.cogiccsn.com

The purpose of the CSN is to establish a support network of COGIC churches across the nation and around the world that will unconditionally receive and support young college students and soldiers who are far away from home. What do they need? Sanctified singing, powerful preaching, fervent prayer, friendly fellowship, a ride to church, good home cooking - just Christian love that COGIC church are notorious for and capable of. COGIC-style testimony services, tarrying services, convocations, district meetings - all have been grafted into our very being and will always be a part of our foundation. All that the COGIC is should be available to young people away from home and that is the reason for the CSN's existence - to facilitate the spiritual growth and sustainment of young COGIC saints far from home.

The COGIC CSN will achieve its purpose through inter-collegiate and intra- collegiate networking. Through the current website and growing e-mail distribution list, the CSN has established a student - to - student link between schools so these young saints can encourage one another. The intra-collegiate facet is based on the premise that all college-enrolled young people (in the church) should fellowship, study or 'hang-out' together. Based on personal experience, fellowshipping with true Christians is pleasant and vital to one's contribution to building God's kingdom. You need to be around those who know and understand where you came from.

In conclusion, all of us have a part to play in keeping the souls of the young saints in the COGIC. Yes, we are our brother's keeper. If you are a pastor or bishop and someone in your congregation or jurisdiction is leaving (or has left) home for college, trade school or the Armed Forces, contact a pastor or bishop in the area that person is destined for. Ask him/her to keep an eye on that young saint. If you are a saint, open your home (especially your refrigerator and stove) to these young people. They need natural and spiritual food to keep them. A warm, home- cooked meal can sometimes say as much as a word of prophecy from the Lord. Give them a ride to church - they can't afford a car yet and their classmates may not want to attend a 'sanctified' church.

If you are college-aged, college-bound, or college-enrolled, seek out the fellowship of other students in your school or in the area surrounding your school. If you have recently graduated

from college, reach back and lend a helping hand or a strong shoulder to carry those through who follow in your footsteps.

Saints, when we 'arrive', we do not have the option to sit back in contentment and enjoy the blessings of God (like the rich man and his barns). On the contrary, we who have arrived now have more firepower and resources to help those who have less. Luke 12:48 settles the matter - to whom much is given, much is required.

By Anthony Hughley

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Pastoral Care and Counseling

The Transition From Shame To Self-Worth

As we continue in part three of this series on Pastoral Care and Counseling, I must again reiterate that one who would minister to others must be willing to be transparent to the point that he or she is able to become a wounded healer. Ministry is more successful when one ministers from their own bruises, scars, hurts and pains that have been healed over time through the power of God working in their lives to bring healing to others.

So far we have explored how one's personality is developed and how to retell one's own story within the Scriptures. In exploring the topic on personality development we examined how one's personality is formed and molded by genetics and environment. We then examined how knowing the development of one's personality aids in the process of understanding present behavior. In addition, we explored how characters in the Bible help us with our own plot in life. When we examined the life of Jephthah we see a person who was born outside of marriage, raised by a step parent and envied by his half brothers. This plot is just as real in the Twenty First Century as it was in the era before Christ.

In this article we will look at how one moves from the feeling of shame to self-worth. It is difficult to imagine that Jesus had to deal with issues related to shame. However, his life was characterized by issues of shame related to the circumstances of his birth, his growth and development in his hometown, and his later ministry.

Dr. Edward P. Wimberly of the Interdenominational Theological Center in his book entitled: Moving From Shame To Self-Worth explores how Jesus came to grips with the shame that he confronted in his life and ministry.

Let's begin by first defining shame as feeling unlovable. Thus, our basic need to feel loved and cared for is substituted with settling for any kind of relationship just to feel loved. Dr. Wimberly states that the cure for shame is finding relationships with significant others in which we experience some semblance of nurture and care without having to turn ourselves inside out, in ways that only increase our shame, in order to meet other people's expectations. Therefore, the Holy Spirit is available to work on our behalf to help us view ourselves as worthwhile. God is always working in our lives leading us to the kinds of relationships that help us see ourselves as valuable.

Shame stems also from un-forgiveness and as human beings forgiveness is not within our power. Forgiveness is a gift of the Spirit that comes as God leads us through the forgiving process. Please note that it is a process and does not occur overnight. To forgive prematurely could lead one back into relationships that can increase one's feeling of shame and self-degradation. The Spirit moves us to forgive in ways that lead to our self-enhancement rather than our self-negation. In the story of the woman anointing the feet of Jesus with her tears and precious ointment is an excellent example of how Jesus graciously and sensitively responded to another person's shame. Jesus was very gentle and caring, whereas the host of the house was the opposite of Jesus. The host called attention to the conventional shame wisdom of his culture. The host placed this woman into a class category and treated her accordingly. The host saw the woman as a sinner and could not see her as having interaction with a holy man. However, Jesus looked beyond this world's class distinction and saw her through the eyes of a new community based on unconventional wisdom.

The behavior of the woman can be seen as a confession of her shame. Her tears, her anointing of Jesus' feet, and Jesus' response with use of the parable of the two debtors being forgiven, all point to the fact that the behavior of the woman can be seen as a confession of her sins. Jesus saw her bold approach to him as a confession and extended to absolution to her through the words: "Thy sins are forgiven." (Luke 7:48) Note that there is a difference between shame and guilt. Shame attributes fault to the entire self while guilt is attributed to a specific act. Since the sin of the aforementioned woman in Luke 7 is not spelled out, it can be assumed that no specific

act is involved. Therefore, she is dealing with a feeling that her entire self is shameful.

Her confession of shame allowed her to externalize the shame, thus observing her shame in an objective way apart from her self. Here the externalization enabled her to move from being the observed to the observer.

Contemporary shame theory would indicate that this woman, as do all, had a need to confess her transgression through the re-enactment of her original sin. For example, if the original shaming event took place in the presence of an authority figure, the reversing of the shame also comes when the shaming is undone in the presence of an authority figure. According to shame theory the re-enactment in a positive way of the original shame scene is a confession. This confession helps undo the shame when the forgiveness is pronounced by the authority figure.

Now let us look at the paradigm of our faith, the one who is the "author and finisher of our faith." Can anything good come from Nazareth or in our vernacular can anything good come from this side of the track. When a particular group is devalued in a culture, it is difficult if not impossible to imagine that anything good, extraordinary or positive could come from that group. This disbelief comes from within the group and without it. Those in the group internalize the negative images of the group and those outside the group reinforce the negative images through their attitudes. This is a devastation because people in devalued groups internalize negative values and form their personal and group identity that follows them throughout their lives.

Jesus shows us how people in devalued groups in shame-based cultures can overcome the negative stereotypes that are placed on them and then internalized. "Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are his sisters here with us? And they were offended at him. (Mark 6:3; Matthew 13:55; and Luke 4:22) Here we notice the basis of the tradition of Jesus' rejection by his own community. But more importantly it shows us how Jesus resisted his own community's internalized shame grounded in their social status.

People in Nazareth had difficulty accepting the reputation of Jesus. They found it hard to believe a person of Jesus' low status could achieve notoriety. The nay-sayers were people from Jesus' own class, thus raising a profound concern and question for how shame becomes internalized by the group that is stigmatized. If the group from which Jesus came is so stigmatized, how did he himself escape such internalization of shame? What made him different?

In his earthly ministry Jesus consistently faced rejection, ridicule and hostility in his interpersonal and group encounters. His response was to never take it personally. This was ultimately expressed in his memorable words from the cross, "Father, forgive them; for they know not what they do." Had Jesus suffered from a shame-based personality, he would not have been able to transcend the humiliation he suffered. His transcending response to humiliation and rejection throughout his life tells us shame did not rule him. This means that his parental rearing was extremely effective so as to reinterpret scenes of humiliation in growth facilitating ways. Also, Jesus himself had some internal spiritual dimension that aided him as he confronted humiliation.

Jesus had an unusual ability for realistic appraisal of himself and others. One of the dimensions of a shame-based personality is the inability to separate one's own view of reality from the views of others. The person seems engulfed within the attitudes and expectations of others. In the Scriptures, Jesus seems to be free from the absorption of the expectations of others and able to separate his own view of things from those of others. The ability to do this is self-differentiation and it requires a healthy self-identity and awareness of one's own inner motivation and aspirations. Thus, having the approval of his community was not essential to the survival of his personality or his ministry. Their approval, respect or honor of him was not mandatory for his self-esteem.

The factors that led to Jesus' appraisal of himself had spiritual and parental sources. The spiritual sources involved self-understanding of his relationship to God, and the parental sources related to his child rearing. It was his parents who told him that he was a special son. Children are born in a world that is already shaped with ideas and expectations. There are certain expectations that parents have of their children and some of these expectations include God images that later form the lives of their children. For example, your parents can tell you that you are a gift or a punishment sent from God. These ideas are transmitted to the child and later develops the child's own image of God, his or

her relationship to God and his or her belief in self and self-worth.

Jesus learned how to deal with shame because of his parents' initiative in helping him know his birth story. Thus, his birth story helped to shape his understanding of God and self. When we recognize that we are a gift from God to others we then can make the transition from shame to self-worth. When we confess our sin, guilt, and shame to the one who is able to forgive, we move from shame to self-worth.



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Kentucky First Jurisdiction

The 90th Birthday Celebration
Bishop A. T. Moore
"A Living Legend" In The Church of God in Christ

Kentucky First Jurisdiction will celebrate a great "Living Legend's" 90th birthday November 24, 2001 with a gala black tie event at the Hyatt Regency Hotel, downtown Louisville, Kentucky. They will bring together local and state, government officials, as well as local, state and national church leaders.

Bishop Moore is the last active Bishop in the Church of God in Christ worldwide, who was consecrated to the bishopric by our late founder Bishop C. H. Mason, (in August 1947, fifty-four years ago). God gave Bishop Moore a good conviction of holiness in this Church. He was highly favored to walk with the founding Apostle and pioneers of this great Church.

Little did Bishop Moore know, when he started his walk in holiness in Salem, Kentucky in 1933, that God would leave him here for such a time as this. He hitched rides on mail trucks, transfer trucks and hostess cake trucks in his youth, to minister the gospel and to be with the Saints. He stands in these changing times, firmly anchored in the traditions and doctrine of the Church of God in Christ, as taught and shown him by our founder and his friend, Bishop C. H. Mason. Bishop Moore's anointed sound on the saxophones will long spark a glow in the hearts of those who for many years basked in that wonderful sound.

To his local flock of sixty-one (61) years, located at 2315 West Broadway, Louisville, Kentucky and all who know him, he is highly esteemed as Pastor, Counselor, Gospel Preacher, Humanitarian, Father, Pioneer and Friend.

He was proclaimed by the late presiding Bishop L. H. Ford to be "A Living Legend" in the Church of God in Christ, worldwide! He was further presented with a plaque during the 1999 Holy Convocation by then Presiding Bishop C. D. Owens, for his active longevity and great legacy of leadership.

The passion that Bishop Moore has for electronics and recordings led him to be named the first National Recorder in the Church of God in Christ. The voices of such pioneers as Bishop Mason, Mother Lizzie Roberson, Dr. Mallory, Elder Utah Smith and others live on today because of Bishop Moore. In the mid-fifties, he was appointed by the late Bishop Shipman as assistant secretary of the first National Judiciary Board.

We salute this man of vision and conviction, who stands in the "gap" to maintain the traditions and doctrine of the "orthodox" Church of God in Christ. Congratulations Bishop A. T. Moore on your 90th birthday!

For further information contact: Missionary Minnie Clay, 502-448-7837



BISHOP A. T. MOORE

ILLINOIS FIRST
HOLDS CONVOCATION ON THE LAKE

Visionary leader, Bishop Ocie Booker, guided his 104 church jurisdiction to a new level at Illinois First's 2001 Jurisdictional Convocation. Their 45th Annual Convocation was held in the Arie Crowne Theatre in McCormick Place Convention Center which is located at 23rd and Lakeshore Drive in the Windy City of Chicago. The convention theme was "The Holy Spirit's Power!"

Highlights of the conclave included nightly power-shops such as sessions themed "Community and Family Wellness" with seminars on violence and anti-crime; AIDS awareness and prevention; CPR training and certification; and anointed women touching community and family. Coordinators and presenters included Cook County Clerk, Missionary Dorothy Brown; Illinois First's Missions President, Castella Slater; Dr. Gary Slutkin, director of the Chicago Project for Violence Prevention; Reverend Rae Lewis Thornton, AIDS victim/activist; Evangelism President, Elder David Whitley; Nellie Smith, R.N., MSN; Supt. John Brewer, Evanston Fire Department Captain; Sunday School, Elder Worley Brooks; and Youth leader, John McCullough (President of the Oak Park River Board of Education).

Guest speakers included Bishop Edwin Goodwin (prelate of Illinois Seventh); Mother Willie Mae Rivers, COGIC's General Supervisor of Women; and the Presiding Bishop G.E. Patterson. The thousands gathered to hear these prolific leaders were inspired by their collective salute to Bishop Ocie Booker's unprecedented decision to take the Convocation to the beautiful and spacious McCormick Place Center. Said the Presiding Bishop, "Your bishop had the vision to see that something needed to be done and with courage, he did it."



Mother W. M. Rivers with the ladies of Illinois Fith Jurisdiction

Bishop Booker's annual address challenged the delegates and leaders "to move out of their comfort zones and into their communities to reach the lost."

Bishop Booker and Mayor Daley Host VIP's

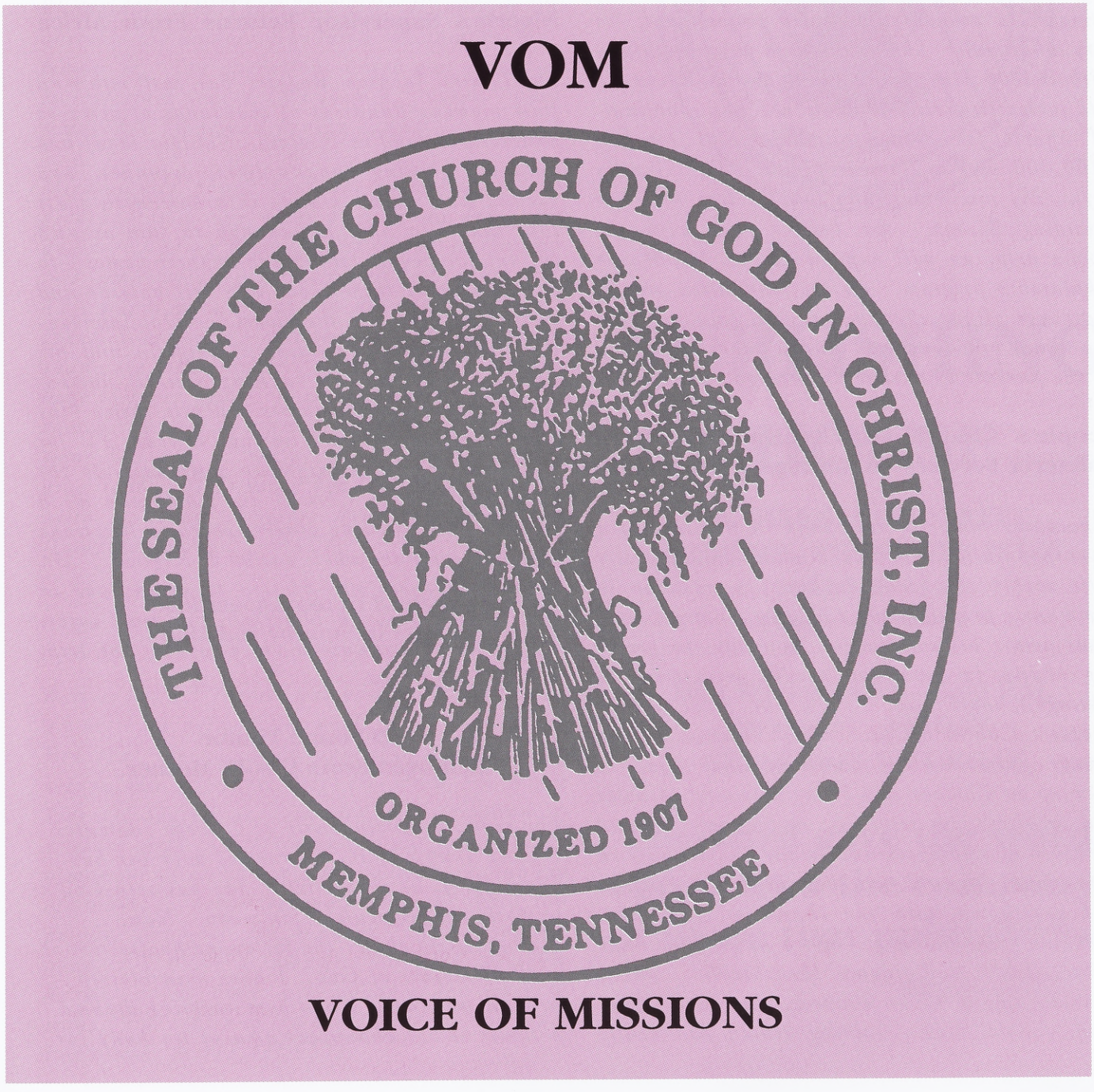
Early on Friday morning, August 17th, the very highest officials and business leaders of the State of Illinois and City of Chicago gave the official welcome and the Bishop Louis Henry Ford Continuing the Legacy Award to Bishop G. E. Patterson at a breakfast reception. This affair was attended by a virtual who's who of power-brokers including: **United States Congressman** Danny Davis; **State of Illinois Senators** Margaret Smith and Barack Obama; **State Representatives:** Mary Flowers and Constance Howard; **Cook County Officials:** Circuit Court Clerk, Dorothy Brown, Assessor Jim Houlihan, treasurer, Maria Pappas; **City of Chicago:** Mayor Richard M. Daley, Treasurer, Judith Rice, Aldermen Walter Burnett and Dorothy Tillman; **From the business world:** Mrs. Deloris Jordan, mother of Michael and CEO of the James Jordan Foundation; Jim Johnson, inventor of the compact communion cup, and CEO of Compak Corporation, Mr. & Mrs. Spencer Leak, **Publishers:** Elder Larry Britton, Whole Truth Magazine, Dr. A. Okechukwu Ogbonnaya, Urban Ministries Publishing Co. (UMI); **Religious Community:** Bishops Willie Chamblis, Edwin Goodwin, Robert and Benjamin Sanders, Bobby Warren, Rev. Gerald Dew Antioch Baptist Church, Rev. Leslie Sanders, Hope Presbyterian Church and the Administrative Assistants and Superintendents of First



Bishop O. Booker

Jurisdiction.

Administrative Assistant Charles Ford served as master of ceremonies for the event. **Administrative Assistant, Michael Eaddy**, presented an historical look at the legacy leadership of our church beginning with Bishop C. H. Mason, continuing with the jurisdiction's founder, Bishop Louis Henry Ford, and now under leadership of Bishop G. E. Patterson.



News Briefs From COGIC To COGIC

Aileen Stingley Chosen To Head C. H. Mason Foundation

Dr. Aileen Stingley is the newly appointed chairperson of the Charles Harrison Mason Foundation. Bishop G. E. Patterson gave her his blessings at the Founder's Day Celebration held in Lexington, Mississippi. According to Mrs. Sara Jordan Powell, COGIC Fine Arts Director, Dr. Stingley, a no-nonsense health professional, "is very qualified. She has served very faithfully with Bishop Musgrove both at the local church and jurisdictional level where she has coordinated efforts for academic scholarships totaling $100,000 over a ten-year period. Dr. Stingley says, "My vision basically falls in line with our Presiding Bishop. We believe that with the Lord's help, we will expand the C. H. Mason scholarship program. As the foundation grows, the range of our effectiveness will grow to meet the needs of young men and women interested in the pursuit of excellence through education."

People s Church Of The Harvest Offers Cafeteria Services to Chicago s Inner City

Innovators comprise only about 5 per cent of a given population. Pastor Michael Eaddy easily falls within that demographic. In addition to community prayer services held in strategic locations across his community, he leads the growing church in providing needed ministries to Chicago's south side. From the front of the People's Church of the Harvest campus, Pastor Eaddy gazes toward downtown and says, "I grew up in Chicago and I love this city. I want our ministry to serve as a training of and provider of employees and to use individuals in this effort." Toward this end, the city of Chicago has contracted with the church to train area youth as event planners. On a recent visit, The Whole Truth staff, toured the complex, which houses, among other services, day care, community food bank, training center, and utility resource center. The beautifully designed sanctuary also boasts 2000 square feet of stage area. The complex, known as Chicago's newest Christian Activity Resource Center, links Linking Resources and People for the Advancement of the Kingdom and the Community. Visit their website at www.harvestdomecogic.org/serv04.htm.

Nigeria s Supervisor Returns From Africa

Dr. Gloria Johnson Rodgers has just returned from viewing hundreds of thousands of acres of undeveloped land in Nigeria. "It (the land) had naturally growing banana trees, coconuts, and various fruit trees. I went into huts with grass tops that were only big enough to turn around in, but the people took pride in their homes - to the point that their shoes were left outside and you could eat off the floors." Dr. Johnson-Rodgers met the President of Nigeria and his wife, many other high ranking officials, including governors and senators. While there, "the Lord opened a door on Nigerian National TV for me to introduce the Nigerian community to the Church Of God In Christ. The Lord gave me a plan for three feeding centers in three locations that will cover the whole nation of Nigeria." Dr. Johnson-Rodgers was blessed to secure land in three places while in Nigeria. For more information or to purchase a video-tape of the trip, call 706.320.9010.

50 Pound Tumor Removed From COGIC Mother

For years, Kathleen Smith of Chicago's Greater Gospel Temple COGIC traveled with her husband, Jerry, as evangelists. She has seen God perform the miraculous for many. Now, Mother Smith shares the following praise report with the saints of God. I have been blessed beyond measure. I had been carrying around a tumor in the abdominal area of my body for



about 40 years hoping and praying that the Lord would miraculously dissolve it from my body. But, for the glory of God, He decided to heal me in His own way and in His own time. On April 10th, 2001, I began to feel so much pain. I went into the hospital the next day, which was Wednesday. On Thursday, after discovering an abscess, the doctors scheduled the surgery to remove it. The operation, which was expected to last much longer, only took 2 _ hours. They removed a 50-pound benign tumor.

Miraculously, thank God, the tumor was totally detached from any other part of my intestines and surrounding organs. The tumor, to the doctors' amazement, practically fell out on its own. This was a miracle! It was not cancerous and I thank God for my deliverance. Mother Smith shares the following Scriptural quotation to offer hope to other saints: It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him (Lamentations 3: 22 - 24).

Septuagenarian in Kansas Publishes Volume of Poetry

Bernice Little Williams was born in 1927. It wasn't until she retired after working 50 years as an RN that she became a published author. Her new volume of poetry, "A View From The Right Side Of Sixty," is a wonderful compilation of original verse. In the foreword, she says "during a moment of quietness after church one Sunday afternoon, I began to mull over my life; triumphs, struggles and rewards." Her signature poem, "A Peace of Memory," as well as other works in the book will enhance the lives of many. For copies of the book, contact Northeast Impressions at 913.321.9334.

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The Lord gave the word: great *was* the company of those that published *it*.

Psalm 68:11

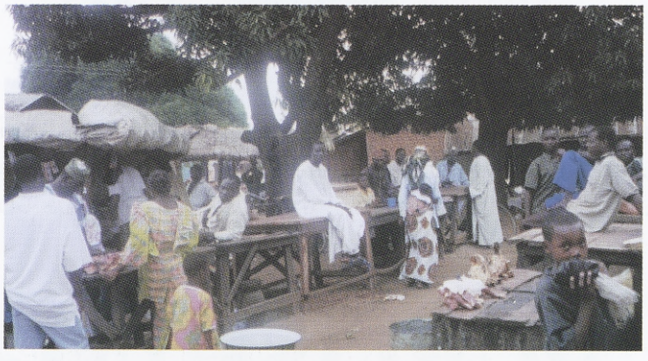
COGIC IN NIGERIA - WITH SUPERVISOR, DR. GLORIA JOHNSON-RODGERS



Women leaders of Nigeria and
Dr. Gloria Johnson-Rodgers, Nigerian Supervisor



Dr. Johnson-Rodgers sharing plans for Center Of Love, with
Governor Adesina Oyo who serves over 34,000,000 people



Typical market village



Typical market village



Dr. Gloria Johnson-Rodgers and Naire village people



Site of Center of Love, Ibaden, Nigeria



Dr. Johnson-Rodgers receiving humantarian award
from Nigerian Governmental and educational leaders



Downtown Ibaden

COGIC Pastor Is Candidate for U.S. Congress

Dr. Nathaniel J. Stampley, a son of the Church Of God In Christ, is a democratic candidate from Wisconsin for the United States Congress.

He and his wife of 29 years, Carolyn, reside in Milwaukee where he pastors Heritage International Ministries COGIC. Wisconsin has never elected an African American to represent the state in the U.S. Congress. Stampley served a full term (from 1992-1996) as the Milwaukee County Supervisor.

A graduate of Mason Theological Seminary, the 'candidate' has traveled to Africa 14 different times. In 1996, he organized a COGIC church in Waau Yalla, the first predominately African American denomination established in this Islamic Republic. Because of his influence and dynamic stand for Christianity, Dr. Stampley was arrested and detained in Africa by an African official for 45 days in early 2000.

During the 54th Convocation of Southeast Wisconsin (Jurisdictional prelate, Bishop Dennis Flakes), Bishop G.E. Patterson and other COGIC officials visited Milwaukee. The Presiding Bishop offered encouragement and support to the Congressional bid. All the COGIC Bishops and numerous pastors in Wisconsin have also pledged their support.

There are at least four ways the reader can support this Pastor in his unprecedented attempt to serve his constituency by becoming the first COGIC pastor elected to the U.S. Congress:

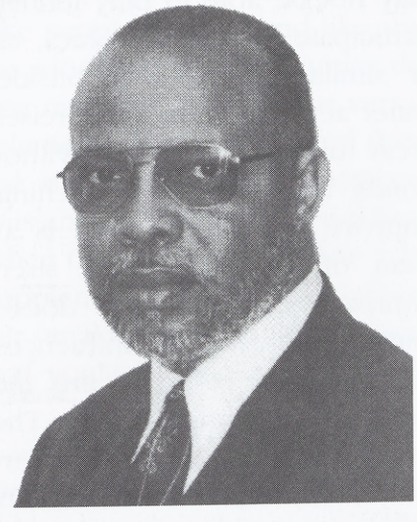
1. By calling his campaign office at (414) 873-9672 or (414) 374-5292.

2. By e-mailing him at stampleyfor congress@uconnectusa.com

3. By sending a personal donation not to exceed $1,000 per person. Do not use a church or company check.

   Mail to : Friends of Nathaniel Stampley for CONGRESS
   11901 West Rio Street
   Milwaukee, WI 53225

4. By praying for him.

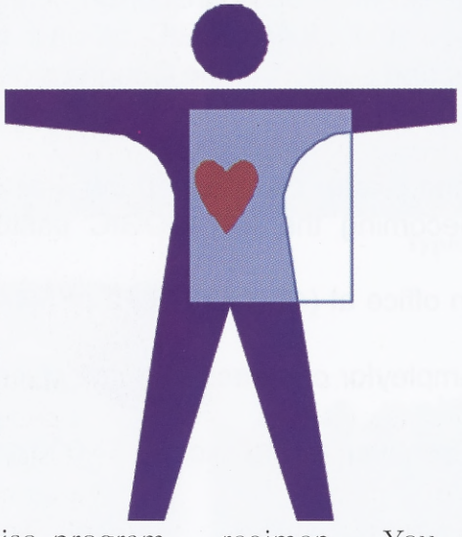


THE HEALTHY TEMPLE:
EXERCISE AND GOOD NUTRITION IN MID-LIFE AND BEYOND

You can be strong and healthy in mind and body in middle life and advancing years. The keys to experiencing and maintaining strength and good health at any age are exercise and good nutrition. There are no age limits in God's promises of health and vitality!

The Myth of Declining Health as We Age

Some bodily processes tend to slow down with age. For example, as women age, they lose bone density. In middle age, both men and women may experience loss of muscle tone and flexibility and increased weight gain. Flabby arms, love handles and that 'middle-aged spread' appear when dietary habits remain the same, but levels of physical activity decline. As you grow older, you tend to get less and less aerobic exercise - the type of exercise which burns fat. Aerobic activity 20 to 30 minutes daily can help you burn fat and calories as effectively in middle age as you did decades ago.



It is not too late to start an exercise program. Always begin by consulting your doctor. You may not be able to play tennis, walk, jog, run, participate in step- aerobics, cardio-kickboxing or similar exercises. Consider swimming or water aerobics. These exercises can give you a great full-body workout without impacting the bones and joints. Stretching exercises will improve flexibility. Yoga is another excellent form of exercise which strengthens muscle, improves flexibility and does not impact the joints. However, the influences of eastern religions, found in yoga, are incompatible with much of the Christian faith. There are Christian yoga instructors and if you cannot find one in your city, you may be able to find Christian yoga on video at your local Christian bookstore.

Men and women of any age can also benefit from strength-training with weights. A strength-training regimen will help regain or improve muscle tone and strength and improve flexibility. This is especially important for women who benefit greatly from exercises which help strengthen bones, because, as mentioned earlier, women tend to lose bone density with age. You should also remember, muscle is the largest and most efficient fat burning mechanism in the body. Keeping your muscles fit and healthy is essential in maintaining your proper weight or losing weight if you need to. A strength-training regimen doesn't bulk up your muscle (do not worry ladies, you do not have the testosterone to bulk up your muscles, anyway) and you should see results in as little as two weeks. Even if you have a busy schedule, you can still manage a strength-training regimen. You can still get the benefits of strength-training even by participating only once per week. Strength-training can be done in the privacy of your home. You can purchase inexpensive dumbbell weights. You can also use soup cans, water bottles or shampoo bottles. There are three key things to remember in strength-training with weights. If you can easily do 25 or more reps, you need a little more weight. Always make sure you are breathing properly. Finally, it is important to always take the time to stretch the muscle or muscle group you just worked.

Whatever exercise regimen you choose, start slowly, particularly if you have led a mostly

sedentary lifestyle. If you have certain physical limitations, make sure you work with or consult exercise trainers who are skilled in working with people with those limitations. Your efforts will be rewarded. For example, if you are overweight, medical research has found that weight loss of as little as 10 or 15 pounds makes a significant impact on health and well-being, in the reduction of blood pressure and in lessening the severity of diabetes and other diseases.

Illness and poor health do not have to be the inevitable consequences of growing older. As men and women grow older, it seems the expectation is to be stricken with clogged arteries, failing hearts, poor circulation, diabetes, brittle bones, cancer, cataracts, senile dementia and arthritis. As middle-age approaches, men and women find themselves at risk for or suffering from Type 2 diabetes (Adult Onset Diabetes) generally because of diets high in processed foods and fats and being overweight. Type 2 diabetes can be controlled by diet. A diet high in fiber and low in fat can help reduce the need for insulin.



Men and women may notice the appearance of wrinkles in middle age. Wrinkles alert you to the fact that your diet is deficient in vitamin C (you need more than 500 mg daily to support the connective tissues beneath the skin), vitamin B2 (indicated by wrinkles on the lower lip or which form at right angles), vitamin E (protects against wrinkles caused by stress or too much sun exposure) and/or zinc.

Special Concerns for Seniors

Men and women advancing in years can help strengthen or improve the suppleness of the heart and arteries, tone and strengthen muscles and improve flexibility through cardio-vascular and aerobic exercise and strength-training with weights. Again, always consult with your doctor first and, depending on any physical limitations you may have, you may need to choose exercise regimens which do not impact bones and joints. While getting too much of the things that are not good for you is a problem for middle-aged men and women, many men and women aged 60 years and older face another health risk. They may not be able to absorb the amount of nutrients needed to remain healthy, which leads to malnutrition. Malnutrition in the elderly occurs for three primary reasons.

- First, it is a natural consequence of the aging process. Remember, some bodily processes tend to slow or decrease with age. Appetite and absorption of nutrients are two such processes.
- Second, decreased appetite and the body's inability to absorb and use nutrients can be side effects caused by medications, particularly when people take combinations of medications. Some 50 per cent of the elderly population take two or more prescription medications and another 25 per cent take five or more prescription medications.
- Finally, approximately half of the elderly population in America live solely upon fixed incomes. Many of our seniors are malnourished simply because they cannot afford to eat properly and purchase dietary supplements.

Malnutrition happens slowly and does not generally come to the attention of medical professionals until it has become or has led to a serious medical problem. Malnutrition can be simply and effectively treated as a dietary issue before it manifests as a medical emergency. The body's diminished ability to absorb nutrients with age may make supplements sound like the best answer. Some supplements and vitamins do interfere with some medications and vice versa. Some herbal supplements, however natural they may be, mimic the effects of some medications or can cause serious and potentially fatal medical problems, even when taken alone. Before taking any dietary supplement - herbal, prescribed or over-the-counter - make sure you consult your doctor, especially if you take prescription medications.

Foods To Incorporate Into Your Diet

Fruits and vegetables are essential to any healthy

diet. There is a special warning about fruit, however. Most fruit, while low in fat, choked full of vitamins and high in fiber, also have a high sugar content, and/or acids. Eat different varieties of fruit, just don't eat too much. Some fruit to consider adding to your diet are: apples (cancer fighting agents, calcium, potassium, vitamins A and C and B vitamins); melons (beta carotene, potassium, and blood-clot dissolving agents); figs (great source of cancer fighting agents); grapes (cancer fighting agents, prevention of tooth decay); pomegranates (help control blood pressure); cherries (help fight gout and tooth decay); berries (regulate digestive system, natural energy boosters); and, citrus fruits (help lower and remove cholesterol). Vegetables are essential sources of many minerals and vegetable fiber aids in proper digestion. The cruciferous vegetables (broccoli, cabbage, cauliflower, kale and brussels sprouts) are powerful cancer fighters - particularly colon and rectal cancers, help fight degenerative diseases, and since they are full of calcium, also help fight osteoporosis. Agents fighting degenerative diseases and cancers are also found in red, yellow and orange vegetables. For example, we think of carrots as containing agents which help eye sight, but carrots also have an abundance of cancer fighting agents. Beans and legumes are not only excellent sources of muscle-building protein, but also help regulate insulin and blood sugar, lower high blood pressure and cholesterol and prevent constipation.



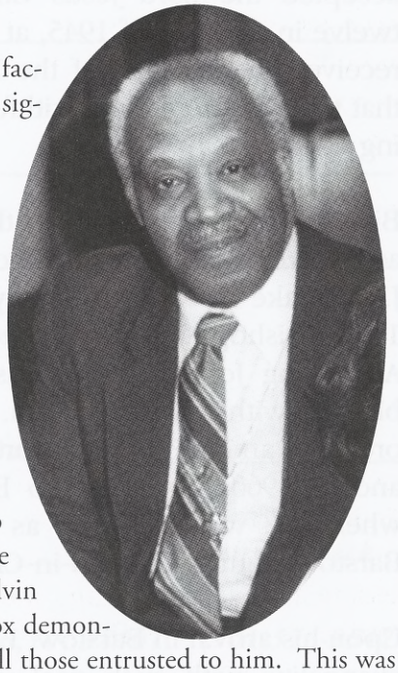
Grains are also an important part of any diet. Corn, oats, wheat, barley and rice are wonderful sources of B vitamins and fiber and help lower your risk for heart disease, colon, prostate and breast cancers. If you are experiencing memory problems, you may not be getting enough choline in your diet. Milk, eggs, nuts and lean meats are excellent sources of choline. Meats contain B vitamins and are essential sources of protein for muscles. It is good to limit meat consumption to 3 - 4 ounces per day. A good rule of thumb is limit red meats to twice per week. Poultry (chicken and turkey) are high in iron and zinc. Removing the skin takes care of eliminating too much saturated fat. Poultry should be eaten 2 - 3 times per week. A diet incorporating fish twice per week is effective in cutting your risk of heart disease by 50 per cent. The Omega-3 oils found in tuna, salmon, trout, mackerel, herrings and sardines, help thin the blood, fight migraines, help ease arthritic symptoms and asthma, fight kidney diseases, and lower your risk of contracting lupus, among other things.

There are many good sources of information on diet and exercise available in bookstores and on the internet. Since the Lord has made this information available to us, we should make the most of it. If physical limitations prevent you from becoming more active, do not lose heart. Do as much as you can! Lifestyle changes focusing on healthy eating habits and exercise will help ensure or improve the quality of life we have as we grow older.

Some of the information in this article was found in Your Total Health Handbook, published by Marilyn Hickey Ministries, and the public television program, Health Diary.

PASSAGES

PASTOR JAMES LENOX



On Monday, August 26th, Elder James Edward Lenox departed this life as he lived it, facing his challenges without complaint, including his final illness. His life mirrored the signature song multitudes of believers associated with him, "I Won't Complain."

James Edward Lenox was the fourth child born to the lates Bishop Eleazar Lenox and Mamie Grover Lenox on July 4, 1931. During his life, Elder Lenox was blessed to associate with many powerful COGIC personalities including Bishop C. H. Mason, Bishop William Roberts and many of the historic founders of the Church of God in Christ.

Elder Lenox dearly loved God's word and read the Bible with fervent devotion. He received his religious training from Moody Bible Institute. He was honorably discharged from the U. S. Army after serving during the Korean conflict. In addition to his employment at Western Electric Corporation, the entrepreneurial Elder Lenox also operated a community grocery store and managed real estate investments. In 1955, he married the former Aldrea Deborah Sanford. Three children were born: Lamont, Kelvin and Annette. A devoted father and an outstanding provider for his family, Elder Lenox demonstrated the principles of faithful manhood, love and devotion to his wife, family and all those entrusted to him. This was demonstrated through his unique ability to provide instruction to and enhance the lives of the saints everywhere. Called to ministry in 1974, Elder Lenox faithfully served with his father, Bishop Eleazar Lenox, Prelate of the Southern Illinois Jurisdiction. Two of the many roles he served in at Greater Holy Temple Church Of God In Christ were Minister of Music and Assistant Pastor. For 16 years, Elder Lenox served as the Senior Pastor of Greater Holy Temple. Through Pastor Lenox's leadership, church membership and programs experienced expansion and growth.

Elder Lenox was also entrusted with many responsibilities and assignments in the jurisdictional and national church. He served as First Administrative Assistant to Bishop John I. Cobb; Superintendent of the Bishop E. Lenox district; Treasurer of the National Evangelists Board; and Coordinator of the United Auxiliary National convention under the direction of Dr. Mattie Moss Clark. Love and respect for Elder Lenox transcended denominational lines and he served as First Vice-President of the African American Religious Connection (founded by Reverend Clay Evans) and as a committee member of the City of Chicago Gospel Fest. He authored three religious works: Thoughts and Insights; Body, Spirit and Soul; and, As Often As You Do It. A faithful, loyal and committed servant of God, Elder James Lenox was a profound teacher, friend and confidant to countless thousands.

James Lenox inherited his love of music from his mother and his passion for singing began at the tender age of 8, continuing throughout his life. He became internationally recognized as a gospel recording artist with an exceptional tenor voice. Elder Lenox traveled extensively throughout the United States, as well as Sweden and Haiti with Bishop Carlis Moody. His first recording, "I'm One Of Them Today" and his signature song, "I Won't Complain," touched many hearts. These were only two of the numerous songs he sang of redemption, hope and praise. James was one of the original members of the famed Thompson Community Singers. In 1968, he founded the Chicago Pentecostal Chorus. He was featured as a solo artist on all of the African American Religious Connection (AARC) recordings.

In addition to his faithful wife and loving children, Elder Lenox's memory will be cherished by two grandchildren, three great-grandchildren, four sisters, a brother and a host of other relatives and friends. He will also be greatly missed by his 'spiritual' brothers, Elder Richard White and Bishop Walter Bogan.

Bishop Nathaniel Jones, Jr.

Bishop Nathaniel Jones, Jr., was born into the union of the late Nathaniel Jones, Sr., and Eurusla Redwood Jones on December 21, 1931. He accepted the Lord Jesus Christ at the age of twelve in the year of 1945, at which time he also received the baptism of the Holy Ghost. Since that time, he remained faithful to the Lord's calling.

Bishop Jones was called to the ministry in 1951 and served under the tutelage of the late Bishop J. A. Blake for approximately twelve years. In 1952, Bishop Jones married Mrs. Lula Mae Armstrong Jones. From this union they were blessed with seven children. In 1958, he was ordained an Elder in the Church of God In Christ; and in 1960 he moved to Barstow, California, where he was assigned as the pastor of the Barstow Church Of God in Christ.

Upon his arrival in Barstow, Elder Jones began to evangelize with such zeal, souls began to be added to the church. In 1961, Elder Jones was assigned as District Superintendent. On May 17, 1965, God called Elder Jones to full time ministry. Continuing to seek God, he received God's guidance and was given a vision to build God a house on top of a mountain. With eight members they rallied and built a church to house the saints. The church has experienced steady growth during the past 30 years and now numbers nearly 300 in the congregation. Barstow Church Of God In Christ has been called the most faithful church in the area, in meeting the needs of its constituents.

In 1970 he was appointed as Chairman of the National Sunday School Department, as well as the Secretary of the National Publishing Board. In 1971, he was consecrated Bishop and appointed as Jurisdictional Bishop of Utah. In 1976, Bishop Jones was appointed a Jurisdictional Bishop of Idaho. In 1985 Bishop Jones was appointed as the National Executive Director of the Charles Harrison Mason System of Bible Colleges. Due to his successful leadership skills, Bishop Jones was ultimately assigned to serve the Church Of God In Christ as Jurisdictional Bishop of the Southern California Third Ecclesiastical Jurisdiction, where he served beginning in 1987.



Bishop Jones earned a Bachelor of Arts Degree, Linda Vista Baptist College and Seminary, San Diego, California, 1958; Master of Arts Degree, California School of Theology, Glendale, California, 1972; Doctor of Divinity Degree, Trinity Hall Theological College and Seminary, Springfield, Illinois, 1975; Doctor of Philosophy Degree, Postgraduate (a.b.d.) California School of Theology, Glendale, California, 1976; and a Doctor Education Degree, Postgraduate (a.b.d.) LaVerne University, LaVerne, California, 1984.

Bishop Jones held positions in several industry, community service and government associations. On Sunday, October 14, 2001, Bishop Nathaniel Jones, Jr. closed his eyes and stepped into eternity. He leaves to cherish the joys of his life-his wife, First Lady Lula Jones of Barstow; three sons, Nathaniel III (Desiree) of Los Angeles, Michael (Elaine) of Layton, Utah, and Allen Jones of Ontario, California. Three daughters, Bernetha Wood (Fred) of Fontana, California, Rachelle Moore (Michael) of Killeen, Texas, and Donna L. Jones of Riverside, California. One brother, Benjamin Jones of San Bernardino, California; Three aunts, Lorene Freeman of Arkansas, Julie Mae Hardman of Arkansas and Sue Willie Duncan of San Diego, California; Grandchildren Hiram of Ogden, Utah, Vashti of Layton, Utah and Maya of Los Angeles; and a Great-grandson Kaleb; and a host of relatives and friends.

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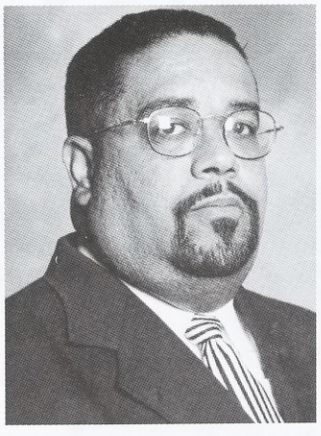
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EDITORIAL STAFF

The Mission Statement

It is the mission of The Whole Truth Magazine to provide the general constituency of the Church Of God In Christ with a quality publication which will edify, educate and empower. This will be accomplished through special features which include coverage of religious and news events relevant to the Church Of God In Christ; profiles of COGIC members; and literary contributions by COGIC members.

The Whole Truth Magazine shall endeavor to affect greater unity within this denominational body of Christ by communicating the program and message of the leadership of our National Church and by promoting and utilizing the wealth and resource of journalistic talent from among our own constituency.



Dr. Larry G. Britton, the editor-in-chief of The Whole Truth Magazine, is a former schoolteacher and administrator who has pastored since 1978. He has been married to the magazine's production coordinator, Loretta Miles-Britton, for 25 years. They are the parents of three children. Email: LGB44TRU@aol.com, or fax: (615) 646-4960.



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Glenda Goodson of Dallas is an evangelist missionary, wife and mother with an MBA degree in strategic leadership. Glenda is the writer for "The COGIC Woman" and an associate editor. She has authored several publications and books. She can be contacted at glenda-goodson@webtv.net.

* Kimberly Wesley, (not pictured) former Vanderbilt University student, is a freelance writer with a degree in Psychology. She is the writer of COGIC's Home and Foreign Mission Topics and is a dedicated Sunday School teacher. She is a special feature writer and associate editor for **TheWhole Truth Magazine**.

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The Whole Truth Magazine Salutes All COGIC Veterans

Many men and women of the COGIC have made the commitment to defend their country in times of war. The Whole Truth has received great stories of courage and sacrifice from a number of COGIC veterans, including Dr. James Boyer, who struggled with the early COGIC's stand as a conscientious objector; Missions Vice President J. W. Denny; COGIC veterans who survived Vietnam and others. To all these men and women, who served their country faithfully, in whatever capacity - we salute you! Here are testimonies from two COGIC veterans who exemplify courage and service to God and country.

Dr. Odie Tolbert

Dr. Odie Tolbert served in the Army fro m 1963 to 1965. He lost his hearing while in Army training. An accident resulted in auditory nerve damage. Dr. Tolbert did not allow that injury to deter him fro m reaching his goals. He has Associate and Graduate degrees from Owens Junior College, LeMoyne College, and Northern Illinois University. Dr. Tolbert's resume' also boasts graduate work at Chicago State University and Memphis State University. He was the first black library professor at Memphis State. Dr. Tolbert is a member of Pentecostal Temple COGIC and is the National Archivist for the Church Of God In Christ.



Dr. Verdell Marsh

Dr. Verdell Marsh is a veteran of Operation Desert Storm - the Persian Gulf war. Dr. Marsh joined the U.S. Army in June of 1977 as a 1st Lieutenant. Presently, Dr. Marsh is a Lieutenant Colonel and serves in the 94th General Hospital in Seagoville, Texas. He says, "I was activated or deployed during the Desert Storm Operations in 1991 and served in Heidelberg, Germany at the 130th Station Hospital. I found this to be a rewarding experience and a test of my faith. I did not have my usual support system, because I was away from home and church; therefore, I had to find a place to worship. When you are in an environment in which the military becomes your family, you can quite easily become unequally yoked with unbelievers - there is no fellowship. It is vitally important for you to find a church right away. I spent a lot of time alone with myself and God. That can, of course, be a good thing because your relationship with Jesus grows and it did. I saw a miracle because, we were expecting hundreds of thousands of casualties, but God said, 'not so.' Instead, the enemy surrendered voluntarily. What a marvelous thing! So, as I am faced with the possibility of being activated again, I know that God is still in control and will see us through it! My experiences have prepared me and I am ready. Pray with me as we pray for our country and peace in Jerusalem."











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